A circular fresco by Giotto di Bondone depicting the biblical story of Jonah and the whale. In the center, a man with long hair and a beard is shown being swallowed by a large, dark, textured whale. The whale's body forms a circular frame around the figure. The background is a dark, stormy sea. The entire scene is set within a decorative architectural framework of arches and columns, typical of Gothic architecture.

The UNDE MALUM

of

Citizen Mayfly

***Jonah and the Whale* (c.1305): Giotto (di Bondone) (1267 - 1337)**
Early Renaissance fresco: Location: Padua, Scrovegni (Arena) Chapel Article-No.: SSI65218

Reader

Please tolerate the footnotes in this revision.

Hopefully ... I'll be able to improve this essay (in the future) ☺

Now *that* we are poor ... we are free!

TATANKA-I-YOTANK (*Sitting Buffalo*),
crossing the Medicine Line into the **Stolen Land**

The expulsion of the Sioux from the *Grand-Mother's promise* precipitated 'the Wounded Knee massacre.'

They made *us* many Promises. more than I can remember.

They never kept but one – they promised to take our land, & they took it.
Red Cloud, Oglala Sioux

I am a red man.

If the Great Spirit had desired me to be a white man
He would have made me so in the first place.

Tatanka-I-yotanka (*Sitting Buffalo*), Hunkpapa Sioux

The last 'wild red-Indian savage': ISHI – *ishi*, meaning 'man' in his language – was discovered, in Aug. 1911, crouching against the fence in the corral of a slaughterhouse, naked, *except for a piece of canvas 'worn like a poncho.'* He expected to be put to death; after all, *the whites* had been killing off his tribe since before he was born: (around 1860). Between 1850 & 1872, ISHI's people had been reduced from about two thousand ... *only he & his mother were left.* When she died, ISHI was "beleaguered and forlorn." He walked south, not knowing or caring.

Today is a good day to fight -
Today is a good day to die. [↴]

Crazy Horse, Oglala Sioux

[↴] Cf. Chief Dan George's portrayal of Jack (*Little Big Man*) Crabb's grand-father, telling **the Legend of Little Man**, who did not stop fighting 'the Pawnee' even after they cut off his head & stuck it on a spear; it cried out its 'death song' as its body kept fighting.
(The Pawnee ran away.)

Quoted by Chief Dan George 'The Outlaw Josie Wales'



The Distrest Poet

W^m Hogarth's portrait of a Grub Street poet starving to death and trying to write a new poem to get money



© 1943

"ALL IS VANITY"

“*THE*

‘UNDE MALUM’

Of

CITIZEN MAYFLY”





- you are already dead -

In the name of Fadher, Son, and Holy Ghost, I *a nameless nobody* challenge this rewme of England, & the Crown, with all its members, and the appurtenances; als I tham am descendit by right line of the blode, coming from the gude King CharleMagne HRE and throge that right that GOD Glory Of His Grace hath sent me, with no helpe of kyn, nor of my frendes to recouer it: the which rewme was in point to be ondone by defaut of governance, and ondoying of the gude lawes.

Fight and you may die. Run and you'll live, at least a while. And, dying in your beds, many years from now, would you be willing to trade all the days from this day to that for one chance – just one chance – to come back here and tell our enemies, that they may take our lives, but they'll never take our freedom

William Wallace

Of the love or hatred God has for the English, I know nothing, but I do know that they will all be thrown out of France, except those who die there.

Saint Jehanne D'Arc *la Pucelle*



Madmen keep talking of God & the sovereign.
NAPOLEON [*Conversation, 1817*]

In vain doth Valour bleed
while Avarice, & Rapine share the land.
MILTON, John

These common, vulgar people who know not the LAW
be damned!
GOSPEL of St. JOHN the DIVINE 7:49

He who knows not how to rule *his* inner self
would gladly rule *his* fellow men
according to *his own* arrogant conceit.
GOETHE, Johann Wolfgang von

The demand for ‘a sign’ spells out *the end of faith.*
SCHWEIZER

Das Böseste ist notig zu des Übermenschen Bestem.
(The greatest evil is necessary for *the Superman's* best.)
ZARATHUSTRA, (Nietzsche)

Religion, regarded as an explanation of Nature, is replaced by Science.

NAPOLEON: I am the instrument of Providence. *She* will use me as long as I follow her designs, then *she* will break me ...

Cf. W^m BLAKE: "Some are born to sweet delight. Some are born to endless night." Also cf. Cervantes, *Don Quixote*, "Every man is the son of his own works."

"Your leader is dead. Follow me; I am your leader."
King Richard II

A few gifted people may become leaders; *tho* most of mankind must be led, *as if by Judas-goat up the ramp ... into the abattoir ... & unto death:* (cf. *the good schep of Psalm 23*). Leadership potential is inborn, but it will develop only if a proper education is begun early & systematically contained: forsaking by True Penance thoughtless, worldly, & sensual views to acquaint with VIRTUE – to convey into soul of rational creature all good properties in pilgrimage through mortal life ... which lead to eternal felicity & bliss. The unwise seek pleasures of the world & sensual delights, esteeming happiness to lie in enjoyment of earthly properties & goods, & in possession, as the cravings of sensual appetites may desire; & perchance *wandered* from paths of Virtue *in pursuit (of Dionysian ecstasies)*.

& no means despair, the Way of True Penance to return, remembering GOD _{mercy &} infinite goodness always ready to forgive *us* & to receive *us* back into a State of Grace.

"No one has seen GOD ..."
Gospel of John 1:18

See Sūra II 260: Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise."

Cur Venus è spuma?



Sambucus, Joannes: *Emblemata* (1564)

Evil is not being ... but doing: *unde malum faciamus ...?* – Whence cometh the fact that we do evil. What is the symbol of the Fall of Man ... the point where Evil enters into our world ... the Sin of the earthly Adam created from red mud and destined to dry-up and blow away as dust, reminding us of Job sitting on a pile of shit (whence the City of God was yet in its infancy), scraping his rotting flesh with a potshard ...

The Greek Epicurus summarized the issue well when he asked, “What is the cause of evil?” In answering this question he concluded: “God ... either wished to take away evils, or is unable; or He is able, and is unwilling; or He is neither willing nor able, or He is both willing and able, which alone is suitable to God, from what source then are evils? or why does He not remove them?”^a

“How came evil into the world?” It came from “Lucifer, son of the morning”: it was “the work of the devil.”

“For the devil,” saith the Apostle, “sinneth from the beginning” ^b ... that is, was the first sinner in the universe; the author of sin; the first being who by the abuse of his liberty introduced evil into the creation. “He, of the first, if not the first archangel,” ^c was tempted to think too highly of himself. *He freely yielded to the temptation, and gave way first to pride, then to self-will.*^d

John Milton’s *Paradise Lost*, Book IV opens with a soliloquy by Satan: As he looks from Mt. Niphrates toward Earth, he thinks on all that he has done and the options open to him. He concludes that his only recourse is evil, and from now on, all his efforts will be to, if not destroy, at least divide God’s kingdom.

“The Universe itself shall be our Immortality!”

Oscar Wilde, *Panthea*

*Blessed Be the man - ashre haish*_{lo chen hare schoim - not so the evildoer}

^a Lactantius, “*A Treatise on the Anger of God*,” xiii (ANF 7:271)

^b The “Apostle” was Isaiah, in ISA 14:12-17 – How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who weakened the nations and laid them low! You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.’ But you are brought down to Sheol, to the depths of the Pit. Those who see you will stare at you, and ponder over you: ‘Is this the man who made the earth tremble, who shook kingdoms, which made the world like a desert and overthrew its cities, who did not let his prisoners go home?’

Let us hasten, when first the Morning Star appears,
To the cool pastures, while the day is new, while the grass is dewy.
VIRGIL, *Georgics*, III 324-25

^c

But wherfore all night long shine these, for whom
This glorious sight, when sleep hath shut all eyes?
Milton, *Paradise Lost*, V:657-58

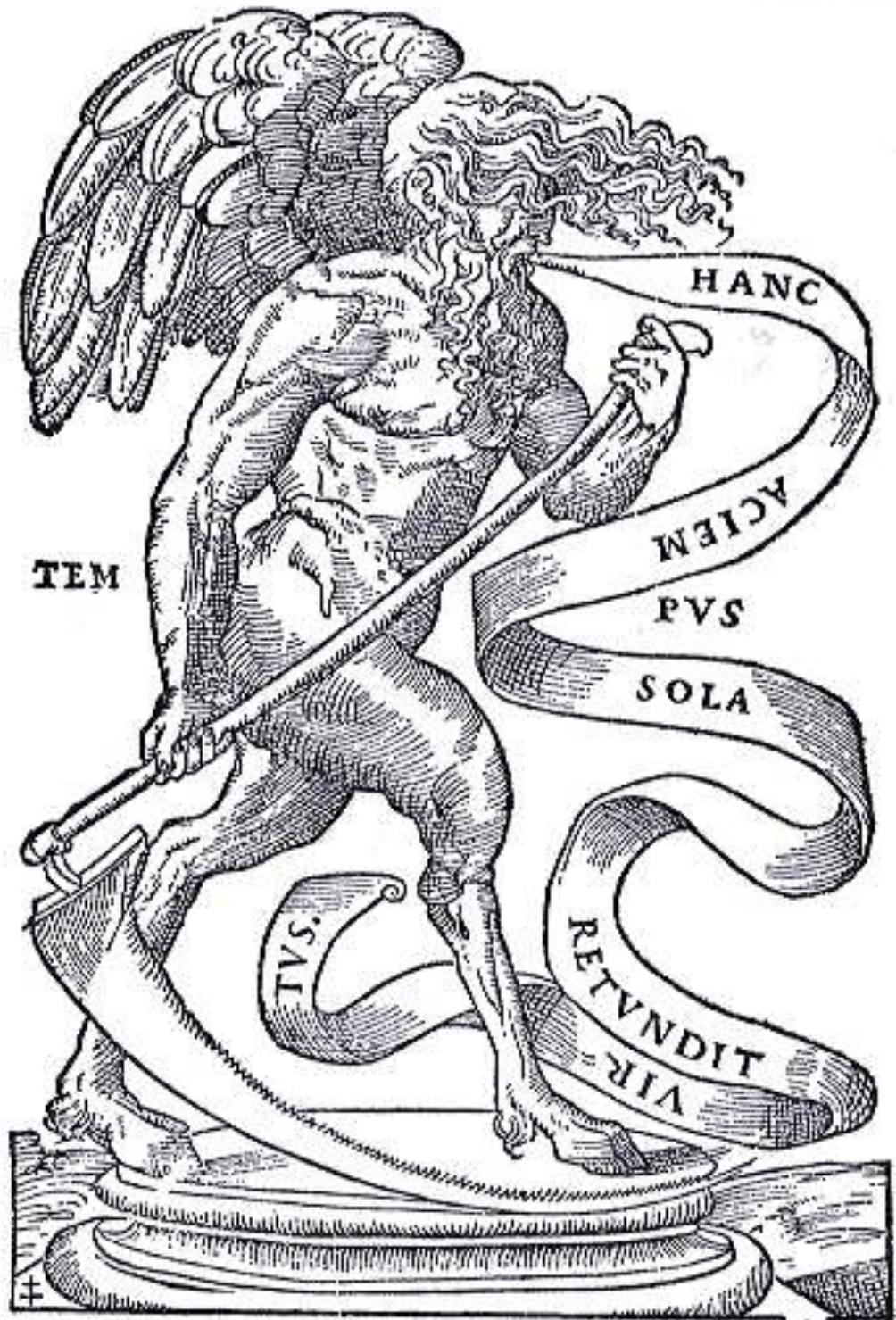
^d “*The End of Christ’s Coming*” (1781), BEW 2:476



Sammael “the Grim Reaper” depicted as the Grim Reaper on Top of the World

The time of the cross has gone now.
The sun-wheel shall arise.
And so, with God, we shall be “**Free At Last**”
And give our people their honour back.

“Hanc aciem sola retundit virtus”
“Only good deeds blunt this blade.”



TIME, labeled in the middle of the frame in Latin as “TEM-PUS” is symbolized as a demonic angel with cloven goat-hooves, usually a marker for the devil. **Time** clatters on nimble hooves across the living world with his scythe, ready to harvest mortals from the joy of life, as a reaper mows wheat.

"THE UNDE MALUM OF CITIZEN MAYFLY"



MichaelAngelo's *Dying Slave* (1513-16)
Marble, Height 229 cm (7 1/2 ft); Louvre Museum, Paris



*Logmion grande Bisance approchera,
Chassée sera la Barbarique Ligue:
Des deux lois l'estinque lâchera,
Barbare et franche en perpétuelle brigue.*

Nostradamus V 80

- UNDE MALUM -

(More-so Whence & Why Evil? but not so-much ‘the lesser of sech’)

THE FIRST PART:

being ‘Concerned with the Parable of the Rich Man
Divus Nimeus called Liberalis the Libertine;
& on the circumstance of the Death of the beggar Freedom’,
GOSPEL OF LUKE 16:19–31

TOLSTOI, (*Diary*: 21 April 1855): Religion, as long as it is religion, cannot, by its very essence, be subject to authority ... Religion negates temporal authority: war, torture, rapine, plunder, everything bound up with government – like *Hell* following at the heels of Death mounted upon *a pale steed*. [Cf. Engels, *The Origin of the Family, Private Property, & the State*, 13th Printing, 1971 – “Money, invented at the same time as private property ... could now be sold & pledged. Scarcely had private property in land been introduced than the mortgage was already invented. And, as heterism & prostitution dogs the heels of monogamy, so from now onwards mortgage dogs the heels of private land ownership.”]

Also cf. Sūra III 141-143: “GOD’s object also is to purge those that are true in Faith & ‘to deprive of blessing’ those that resist Faith. / Did ye think that ye would enter Heaven without GOD testing those of you who fought hard (in His Cause) & remained steadfast? / Ye did indeed wish for Death before ye met Him: now ye have seen Him with your own eyes, (& ye flinch)!”

REV 10:11 – “You must again prophesy against races, & nations, & languages, & many kings ...”

A higher peace & delight in war & carnage.

Adolf HITLER: “We’ll redder Iron with Blood.” The name of the metal alone is a potent charm against the *Genji of the East*. In a word: “Iron – cold iron – is ‘the Master’ of them all!” (What’s more – iron destroys the powers of the Faye in folklore: “Myghte maketh Ryghte.”) Cf. *Talmud* – “Iron breaks stone, / Fire melts iron, / water extinguishes fire, / Clouds consume water, / storm dispels clouds, / man withstands the storm, / fear conquers man, / wine banishes fear, / sleep overcomes wine, / Death is ‘Master of Sleep’ / but Charity, (or Love),” says Solomon, “Saves alle - even from death.” Also, cf. Abraham (*to Nimrod*). “Be not angry, O King, I cannot pray to the fire or to the water, or to the clouds, or the wind, or man ... but I will pray to the Creator Who Made alle these.”

“The Angels asked, ‘O God is there anything in Creation stronger? ...’
& God said, ‘Yes. a good man / is who does works of Charity;
if he gives with his right hand, & lets not his left hand know,
He rises above alle things.’”

the glorious al-Q’uran

“What is stronger than a man? A woman!”

[E. Rolland, *Rimes et Jeux de l’Enfrance*, p.213.]

*Lazar & Dives lyveden diversly,
& divers gerdon hadden they therby.*

CHAUCER, *The Summoner's Tale*, 1877 - 78

INVOCATION

In the Name of the One True GOD,
Most Gracious, Ever Merciful.

O Hear: The Lord Our GOD, the Lord is One.

Proclaim: GOD is Most Great! GOD is Most Great!

Testify: There is no GOD but Him - the Living, the Eternal, the Almighty,
the Immaterial, the All-Powerful, the All-Pervading & Benevolent,
the Omnipotent Lord of the Worlds, the Author of Heaven & earth
in accordance with the requirements of MA'ĀT - *truth, justice, righteousness, & wisdom*.

Praise belongs to GOD, the Creator of Life & death
in Whose Hand is dominion & irresistible power,
Holy Is He, & Exalted far above that which we associate with Him:
the Peaceful, the Faithful, the Guardian over His servants,
the Shelterer of the orphan & the widow, the Guide of the erring,
the Deliverer from every affliction, the Friend of the bereaved,
the Consoler of the broken-hearted & the Reliever of all distress;
in His Hand is good, & He Is the Generous Lord,
the Hearer, the Near-at-Hand, the Compassionate, the Very-forgiving,
whose love for man is more tender than that of a mother-bird for her young.

'Tis He we worship & He we ask for help.

Is He not closer than the vein of thy neck? Thou needest not

raise thy voice, for He Knoweth the secret whisper, & what is yet more hidden.

He Knows what is in the land & in the sea; no leaf falleth but He Knoweth it;

nor is there a grain in the darkness under the earth,

nor a thing green or sere, but it is recorded: in the sight of the Lord

All Men are Equal. The Decree of God Is at hand, so seek ye not to hasten It.

He sends down His Angels with Revelation by His Command

on whomsoever He Pleases, directing: Thou art man!

Cry – recite in the Name of thy Lord

Who Created everything!

Who created man from a clot of coagulated blood - from a drop of fluid.

Cry! for Thy Lord is Wondrous Kind & Most Beneficent,

Who by the pen hast taught mankind things they knew not (being blind).

Who points out the right way, for some ways are devious: the straight path

of those whom He Hast Favored, not the crooked nor the corrupt path

of those whom have incurred His Anger nor of those whom have gone astray.

Had He enforced His Will, He would have guided us all.

To everyone WE Have Given a Law & a Way ... & if WE Had Pleased,
 WE Would Have Made you, all mankind, one people – but Have Done otherwise, *that*
 WE Might Try you in that which WE Have Given unto thee: wherefore
 press forward unto good works. Unto US *thou shalt* Return,
 & WE Shall Tell you *that* concerning which thou dost disagree.
 WE have created man committed to toil. Does he think
 no one has power over him? He says: I have spent
 enormous wealth. Does he think no one watches him?
 Have WE not given him two eyes, & a tongue & two lips?
 & pointed out to him the two highways of good & evil?

Prostrate thyself & draw near to Us.

Extol the perfection of GOD the Most Great.

All who are in Heaven & Faithful on the earth celebrate
 OUR Praises - & the birds, too, spreading out their wings; each one knoweth its prayer
 & praise. Thanks be to OUR Lord; He Is the Adorable, and only to be adored.
 OUR Lord, the Ever-Existing, the Cherisher, the True Sovereign
 whose mercy & might overshadow the universe,
 the Regulator of the world, & the Light of Creation. His Is our worship;
 He Existed before all things, & will exist after all that is living hast ceased.

Thou Art to be adored, my Lord; Thou Art the Master, the Loving ... O my Lord,
 Thou Art present everywhere to help & protect Thy servants ... O my Lord,
 Thou Art & I *it* am only created, the beseecher, the sinner. O my Lord,
 grant me the Love of Thee, & Grant that I may Love Thee,
 Grant that I may Love those that Love Thee.
 Grant that I may do the deeds that win Thy Love.
 Make Thy Love to be dearer to me than the love of self, family or than wealth.

• • •

READ: EXODUS Ch. 3 & JOB Ch. 21

Call now! – Who will answer *to you?* & to whom *of the saints* will you turn?" [JOB 5:1]

"Behold! Abraham said: "O my Lord! show me how thou givest life ... *to the Dead.*"
 Q'uran Sūra II 260



EZEK 37:1-10 – The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

EZEK 1:12-20 – And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind. And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle. And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
(REV 4:6-8)



If there is no God, then *the Citizen* has no God-Given rights.
Albert Einstein

What can man do to me?
Hebrews 13:6

I spread out my hands towards You – my body to You,
Like earth's dust!
Psalms 143:6

“*The UNDE MALUM of CITIZEN MAYFLY*”

One
Lesser of two *evils*

Return to Dust, O *sons of men.*

GOD *then* said, “**Let Us make men under OUR Shadow.**” [GEN 1:26]

“EVER-LIVING GOD *afterwards* formed Man from the dust of the ground, and breathed into his nostrils the (*reflective or intellectual*) life of animals^r; BUT MAN BECAME A LIFE-CONTAINING SOUL. / EVER-LOVING GOD then planted a garden in Eden – in the East – & there HE placed the man whom HE had formed. / & out of the ground caused to grow ...” [GEN 2:7-9, *Ferrar Fenton*]

“All men are created equal.”

Thomas Jefferson, writer of the Declaration of
Independence & owner of over 700 people

The **BLOOD FLUID or PLASMA** of a portion of the population contains certain active proteins which react specifically to coagulate the red blood corpuscles of individuals not having these substances. The production of these proteins is controlled by particular genes of which there are three kinds: A, B, & O. Each individual having chromosomes & genes from two parents has two of these alternatives *or ...* All human beings are therefore of one of six kinds: AA, AB, AO, BB, BO, & OO. & the population of the human beings is permanently mixed in respect of the genes & is characterized by the proportions of the four which are distinguishable: AB, AA & AO, BB & BO, & OO.

The mixture of genes in each population is maintained not by its neutral effect ... but by the advantage that the hybrid such as AB has over the pure type such as AA or BB. Some genes have undergone secondary changes, (ABO & MN) ... defective variants ... each due to a specific gene mutation. However, combined with the normal gene, they produce mixed hemoglobin.

MUTANT GENES spread as a selective response of *people* coming to live in dense populations ... (iii.c.) new sources of disease grew in proportion to the density of *persons* & hence to the success & prosperity of *man*: man diversified & his diseases diversified. The evolution or history of the human blood shows that the condition underlying *polymorphism* is one of balanced or permanent *hybridity*. For if the population is hybrid, only a part may be destroyed by any one epidemic or disease. & with each succeeding epidemic it will have a new chance of increasing its genetic resistance by natural selection ... (Cf. CD Darlington, *The Evolution of Man & Society*. (1969) – I 2 iii b *Polymorphism & Hybridity*. Blood groups: Human races, as they were separated ten thousand years ago, may well have differed absolutely in certain genetic respects: these differences have become blurred by the mixture of races ... *about half the people in the world have blood which, if mixed with the blood of the other half, will clot it.*)

‘ (Ibid I 3 i): Man has twenty-three pair of **CHROMOSOMES**, one pair less than the gorilla & the chimpanzees, one more than the gibbon ... other monkeys have as few as eighteen or as many as thirty pairs. In twenty million years the number of chromosomes of men & apes has thus changed very little. But their content & structure have of course changed, *particularly* that of their sex chromosomes. Sex is determined by the difference between two chromosomes known as X & Y, the Y being like an X but shorter. Women have XX & men XY so that the equality in the numbers that are born of the two sexes is due to the equality in numbers of sperm with X & with Y chromosomes produced by males.

DNA’s structure is *a double helix*, a twisting ladder of chemicals – the sides made of alternating molecules of phosphates & a kind of sugar *called deoxyribose*. The rungs of the ladder are made of ‘four’ nitrogen-based substance *called bases*: thymine, bonding *only* with adenine; & cytosine, *only* bonding guanine: [Refer to the *Myth of Er.*] Cf., **Jacob’s ladder** (GEN 28:12): *He* had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. **The basic unit of DNA** – one phosphate, one sugar, & one base – is *called ‘a nucleotide.’* Three (3) nucleotides *together* make ‘the unit of genetic coding *called a codon.*’ The various ways in which *codons* combine create sequences of code, *called genes – the recipes for proteins, the building blocks of life.* This invisible coded message is coiled up in chromosomes ... a protein core around which the double helix is wrapped. The simplest living creatures, bacteria, have one single chromosome each ... & some butterflies, hundreds.

Also cf. **apomixis**, “*obtaining seeds without sex*”: (While fertility researchers keep trying to improve methods for humans to have sex *without offspring*, agricultural researchers are working to make major cultivated crops have *offspring without sex*.) *Flowering plants are largely hermaphrodite: bearing germ cells of both kinds, male & female, on the same individual. Yet in nature the pollen rarely fertilizes the seed of the same plant. The plant has an incest taboo as effective as man’s. The mechanism is a chemical one which presents the pollen growing on a style of the same or even related plants. Man’s mechanism, man’s behaviour, is thought to be the result of custom & religious or civil law. It is however much older than any of these. It arises from instinct. It has developed by natural selection. In man as in plants the mechanism is evolutionary & genetic.*

“God made the bees, / & the bees made the honey.
The miller’s man does all the work, / But the miller makes the money.”

NOTE: Charles Krauthammer, bio-Luddite – *named for their opposition to new biotechnology: “[] don’t believe the scientists.”* In 1988, Massachusetts *scientists* injected a human nucleus into a cow egg: The resulting embryo ... the logical by-product of such research – *hybrid human-animal sub-species. The partly developed human bodies for use as spare parts & other grotesqueries as yet imagined.*”

“Der Vogel kämpft sich aus dem Ei. Das Ei ist die Welt. Wer geboren werden will, muß eine Welt zerstören. Der Vogel fliegt zu Gott. Der Gott heißt Abraxas.”

(“*The bird fights its way out of the egg. The egg is the world. Who would be born must destroy a world. The bird flies to God. That God’s name is Abraxas.*”)

Max Demian:

“*Demian: The Story of Emil Sinclair’s Youth*”

Emil Sinclair/Hermann Hesse



"Septem Sermones ad Mortuos" (1916) "The Seven Sermons to the Dead
Written by Basilides in Alexandria, the City where the East Toucheth the West,: Carl Gustav Jung

from Sermo II

In the night the dead stood along the wall and cried:
We would have knowledge of god. Where is god? Is god dead?

This is a god whom ye knew not, for mankind forgot it. We name it by its name ABRAXAS.
It is more indefinite still than god and devil.

The dead now raised a great tumult, for they were Christians.

from Sermo III.

Like mists arising from a marsh, the dead came near and cried:
Speak further unto us concerning the supreme god.

Hard to know is the deity of Abraxas. Its power is the greatest,
because man perceiveth it not. From the sun he draweth the
summum bonum; from the devil the *infimum malum*:
but from Abraxas LIFE, altogether indefinite, the mother of good and evil.

God (*Helios*) dwelleth behind the sun, the devil behind the night. What god
bringeth forth out of the light of the devil sucketh into the night.
But Abraxas is the world, its becoming and its passing - Upon every
gift that cometh from the god-sun the devil layeth his curse.



Rembrandt. f. 1638

Rembrandt van Rijn, *Adam & Eve*



SHAME ON YOU



And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

1 Enoch 8:1-3a

What if a day, a month, a year?



The demon of Vanity and the coquette

Geoffrey de Latour Landry, *Ritter vom Turn*, printed by Michael Furter, Basle, 1493

IN The Beginning¹

¹ (CD Darlington VII 21 ii) At the beginning of the century, in 1309, Philip the Fair, King of France, had persuaded a French Pope to desert Rome & to set up house in Avignon. Here, under French control, he had at once been compelled to connive at the king's use of the INQUISITION in destroying the ORDER of the TEMPLARS & confiscating their property. *The grounds given were plausibly not so much those of heretical belief as of homosexual practice.*

French popes ... continued to serve French policy until they finally returned to Rome in 1377. But the return was followed at once by a split between French & Italian factions & the election of two popes, French & Italian, who competed for power over the next forty years. (Ibid VII 21 I a) There were

those poor, weak, early popes using secret fraud to protect themselves from their powerful enemies. But in doing so, they had exposed their rich & often vicious successors to the attacks of an unforeseen foe, the scholars of a revived learning.

(CD Darlington. VII 21 i a) The *poops* ... invented ¹ a body of ecclesiastical law & ceremonial directed by the Holy Office, or Inquisition. It began its work in 1231. It was to be administered by that arm of the Church which, being new & poor, enjoyed most public esteem, namely the mendicant orders of friars, especially the Dominicans: Cf. *the Jesuits*. The practice of the Inquisition in dealing with heresy soon came to be based on that, the usual despotic secular powers of civilized societies, when dealing with treason. It was to extract *confessions under torture* & to threaten all witnesses for the defense with the same charge as the defendant. On conviction being secured, State officials undertook to burn the condemned & to collect their confiscated property. Church & State were in collusion at all stages. They were partners in a joint & profitable enterprise.

Render unto Cæser what is Cæser's: unto god what is god's: & unto ME Us what is MINE?

¹ The business or industry of inventing the relics of saints is analogous with that of faking historical documents since both were necessary supports for the Catholic Church.

In England, through LANGLAND & CHAUCER, the peasants were acquiring a voice of their own ... a voice which expressed both social protest & national character: **John WYCLIFFE**, a notable scholar & a teacher at the University of Oxford, was already known as the anti-papal advisor of the king's uncle, John of Gaunt, when Parliament invited him to come to London & state the case for them against paying the papal taxes. The implications of Wycliffe's teaching on DOMINION became totally clear. The pope had maintained that his blessing alone justified DOMINION over men & things. Wycliffe maintained that 'freedom from sin' was sufficient. The pope's blessing was sold to the strong & the rich.

The priests, at least of the higher class, could read *the Vulgate* in Jerome's Latin. The nobles, or some of them, could, if they wished, read fragments of the Bible that was translated into French. But for the mass of the people there was nothing. Wycliffe, with two devoted followers, Nicholas Hereford & John Purvey, set about the translation of *the Vulgate*; the task was completed twelve years after Wycliffe's death; that is in 1396. It was a heroic work carried out in secrecy & seclusion. [This is a modern myth – cf. *das Fustbücher Legends, as related to the invention of moveable type-set printing* ...]

Parallel with the growth of Christian teaching under the Father's of the Church, *the Torah*, both the LAW & the Light of *the Jewish religion*, had a part contained in the Pentateuch: an unwritten part consisted of the traditional beliefs of *the Jewish people*, debated by rival sects of **Sadducees & Pharisees** ² – the office of Patriarch to the house of HI'EL. (Cf., Hillel, & Reichmann, *rich man*.)

(CD Darlington VI 20 i) The Jews developed ancient rules to allow easy conversion 'spread over three generations.' - Those that were not passionately & innately & genetically disposed to follow the precepts & respect the discipline of their 'spiritual guides,' **the Pharisees**, the priestly body of teachers, left the group. Thus the group became purified & selected, culled & winnowed ... As Gibbon puts it, (ch. XV), "As the protection of Heaven was deservedly withdrawn from the ungrateful race, their faith acquired a proportionate degree of vigour & purity." [Cf., Werner Krauss as Rabbi Loew in *Jud Süß*.]

Thus *the Jewish community* slowly lost much of its national class-stratified character. But in doing so it certainly intensified its racial character - an alien & distrusted minority - bound by ties of kinship: temperamental or intellectual, professional or cultural, but above all ancestral ... all of them controlled by the LAW as interpreted by their "learned" men – *the Pharisees*.

The Christian conversion meant, at first entirely, & later partly, hybridization between Jews & gentiles. Thus there was a gradual infiltration of Jewish ancestry or Jewish genes into the Christian community. It is a process which has continued ... There was however a breeding barrier between those who remained Jews & those who became Christians; hence the two genetic communities diverged rather than converged. – In both religious & secular character they stand biometrically opposed. – It is the business of the Jew to pervert Aryan bloodlines: Refer to GEN 6:1-4 **Increasing Corruption on Earth**: When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." *The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.*

¶ Traditionally Muslim Shi'ite & Suni sects are *also* rivals, as Protestant & Catholic, or capitalist & communist. Cf., the Neanderthal Abel & Cain (*the Cromag*): *Or Ishmael & Izzak, Yakob & Esau, Osiris & Sethi*; conversely Christian doctrines were not designed or developed to encourage either sexual propagation or hygienic survival – with each succeeding generation the Christian majority had been leavened by hybridization with the converted Jews. As Jewish society tightened & narrowed, Christian society loosened & broadened. The learning & scholarship, the commercial talent & technical skill of the Jews had passed into what was *becoming* the professional class of Christian Europe ... to prohibit all attempts to convert Christians or pagans to Judaism; & equally to prohibit all attempts to prevent the conversion of Jews to Christianity. Both these offenses became punishable by death. Intermarriage without conversion was of course forbidden.

Jews were, until the thirteenth century, *almost* the only people in Europe who knew how to count money & generally calculate proportions & rates of interest, & handle precious metals, were also indeed the only people who could escape the Church's prohibition of usury. They were thus the self-made instruments of public taxation. Later ... the church - embroiled with Muslim infidels & also Christian heretics – took over this role. For forty generations the Jews had now been settled, first in pagan, & then in Christian Europe. For over thirty generations they had been under pressure to be converted to Christianity. Owing to loss by conversion ... the Jews in Europe probably remained constant in number at about a million from the time of Constantine to the sixteenth century (Parkes (1962)). – Cf. R. Chambers, *Popular Rhymes of Scotland*, p. 121: (John O'Gudgeon was)... a very good man, / Soops the college (he whipped the scholars) now & than, / When he's done he takes a dance, / Up to London, over to France, / (Over the hills & back again) / With a black beaver - a rich man's hat. - & a red snout – a jew's nose. – Stand you there, for you are out. – In 1215, Pope Innocent III ordered that all Jews, men & women, should wear a distinguishing badge, commonly *a yellow badge*, to set them apart as a public danger ...

Froissart, *Chronicles*: ‘Good people, things cannot go right (in England) & never will, until goods are held in common & there are no more villains & gentlefolk, but we are all one & the same. In what way do those whom we call lords greater masters than ourselves? How have they deserved it? Why do they hold us in bondage? If we all spring from a single father & mother, Adam & Eve, how can they claim or prove they are lords more than us, except by making us produce & grow the wealth which they spend? They are clad in velvet & camlet lined with squirrel & ermine, while we go dressed in coarse cloth. They have the wines, the spices & the good bread: we have the rye, the husks & the straw, & we drink water. They have shelter & ease in their fine manors, & we have hardship & toil, the wind & the rain in the fields. & from us must come, from our labor, the things which keep them in luxury. We are called serfs & beaten if we are slow in our service ...’ [NOTE: In Fritz Lang’s *Metropolis* – humans serving machines are interchangeable with *machines* ... artificial neurons are extremely primitive *in comparison with the complexity of biological neurons* – the () silicon brain would(n’t) have the same capabilities as a human brain.]

Johan the Schep Ball, a radical priest agitating against the abuses of the clergy, was arrested & imprisoned *several times*, for preaching the perverted doctrine (*perversa dogmata*) & the false ravings (*insanias falsas*) of *Wycliffe*: described by Walsingham as *vetus hypocrita, angelus sathanæ, antichristi præambulans* – an old hypocrite, Satan’s angel, a walking antichrist, as well as a heretical *dampnatas opinions*. Also, Froissart *Chronicles*: The things [Ball] was saying & doing came to the ears of the common people of London, who were envious of the nobles & the rich. These began saying that the country was badly governed & was being robbed of its wealth by those who called themselves noblemen –

“That’s what John Ball says, & he’s right.”

So these wicked men in London started to become disaffected & to rebel: “We have found this fellow misleading the nation & forbidding the payment of tribute to the emperor ...” “*No man may wel serve tweie lordes to queme ...*” If those in high places protest “*he may wid a litel silver stoppen his mouth.*” Cf. LUKE 23:1 – Then the whole body of the assembly arose and brought Him before Pilate.

Gospel of Thomas, 47 – Jesus said, “A person cannot mount two horses or bend two bows. A slave cannot serve two masters, otherwise that slave will honor the one and offend the other. Nobody drinks aged wine and immediately wants to drink young wine: Furthermore, young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil. An old patch is not sewn onto a new garment, since it would create a tear.”

& at the Glory *there was* Divus Nimeusis, called Liberalis,²
 a certain rich man³ with sheep, goats & cattle, as well as silver³
 & gold,⁴
 claiming to be Supreme⁵



British Children sold as Slaves

² Ps 90:3, 4 – “You set men in depression; - / Then You say, ‘Sons of Adam return’ – / For a thousand years pass like *one day* in Your sight.” Cf. “[] the most useful class of the population, a class of parasites comes into being, *genuine social ichneumons*, who, as a reward for their actually very insignificance services, skim all the cream off. production at home & abroad, rapidly amass enormous wealth & correspondingly social influence, & for that reason receive under civilizations even higher honours & even greater control of production, until they also bring forth a product of their own – *the periodical trade crisis.*” [Engels, *The Origin of the Family, Private Property, & the State*, p. 151.]

³ JOB 1:7 & 2:2 – “[] going to & fro in the earth, & walking up & down in it – backwards & forwards ... throughout the land.” Cf. Sūra IX. 2: Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not!

MACHIAVEL: “There is no sin but ignorance.”

Marlowe, *Riche Jewe*, Prologue 15



⁴ GEN 13:2 – “*& Abraham was very rich in cattle*, silver, & gold.” [The artistic products of barbarism: metal implements, luxury articles, & finally, *the human cattle – the SLAVES*. For now Slavery also had been invented: (*Engels*)]

“Now, come on, you rich! Weep & howl over your hastening miseries! … He did not resist you!”

JAMES 5:1 … 6

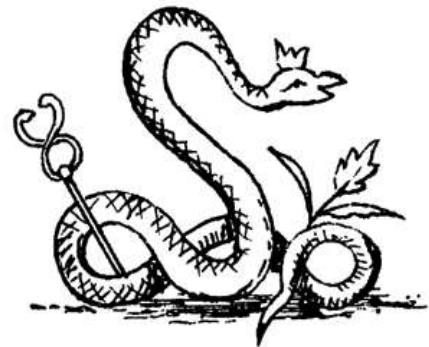
5

“He which will be his own master has *often* a fool for a scholar.”
Clown’s Song, *Twelfth Night* & Fool’s Song, *King Lear*

“I wende to dede”

Opposite: Gilles de Rais est souvent assimilé à **La Barbe bleue** de Charles Perrault
Illustration de Gustave Doré (1867)

**High Priest of the nation & an incarnation of god
whom the people had to obey in everything,
& upon whom was conferred a set of gold tableware
& the title “Friend of *the Crown*,” an honorary designation⁶
for a companion who at times executed confidential orders,
with an authorization to drink from gold cups,⁷
all government contracts were drawn up in his name;⁸
& he had the right to wear royal robes of red⁹
& white & blue that reached to his feet,
a cloak of fine linen dyed of a violet & purple hue,¹⁰
woven by skilled weavers, costly & rare,
flaxen fiber known to the ancients as Byssus,
clean shining fabric of dazzling whiteness
washed in a pool of sweet-water with frankincense
& with silver from Tarshish & with gold from Auphaz,
all the work of artists: a magnificent gold crown
& a gold chain of honor around his neck,
a belt of fine gold about his chest**



⁶ “& require thee to take our part, & keep friendship with us.” [1 MACC 10:20]

⁷ 1 MACC 11:58. Cf. GEN 26:15-22 – So all the wells that his father’s servants had dug in the time of his father Abraham, the Philistines stopped up, filling them with earth. Then Abimelech said to Isaac, “Move away from us; you have become too powerful for us.” So Isaac moved away from there and encamped in the Valley of Gerar and settled there. Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them. Isaac’s servants dug in the valley and discovered a well of fresh water there. But the herdsmen of Gerar quarreled with Isaac’s herdsmen and said, “The water is ours!” So he named the well Esek (*dispute*), because they disputed with him. Then they dug another well, but they quarreled over that one also; so he named it Sitnah (*opposition*). He moved on from there and dug another well, and no one quarreled over it. He named it Rehoboth (*room*), saying, **“Now the LORD has given us room and we will flourish in the land.”** GEN 26:32, 33 – That day Isaac’s servants came and told him about the well they had dug. They said, “We’ve found water!” He called it Shibah (*oath, or seven*), and to this day the name of the town has been Beersheba.

⁸ **Honor among thieves ...**

& that, as hitherto you had Virtue your forerunner & FORTUNA your follower, so may you have them still *even to your life’s end – ut magis atque magis tua Gloria crescat.*

& that after you have sailed even *to* the very straits of death, which no mortal *man* can avoid, you may arrive in **the port of PEACE** – I mean, Abraham’s bosom. Even the Kingdom of Heaven, the appointed haven for all true Christian navigators, your worship’s most humble to command. (Robert Norman, 1607.) Cf. *the Legend of the Daemon Piper*, called Bunting (from the parti-colored clothes he wore), who came into Hamlyn-town a-riding upon a goat, a-piping unearthly siren-song, &, irresistibly, paraded off *all* the children – but two remained, one, deaf & dumb & blind, & one lame: (1284).

Also cf. Sūra VII 36 – “Companions of the Fire, to dwell therein (for ever).”

⁹ “... & the City of Satisfaction shouted & rejoiced.” [ESTH 8:15]

¹⁰ “GOD Will covers with shame *those who reject HIM.*” [1 MACC 11:43] Cf. Sūra IX 2: Therefore, roam the earth freely [] and know that you cannot escape from GOD, and that GOD humiliates the disbelievers.



"Ego sum Papa" ("I am the Pope")

"The Papist Devil"

From a Reformation handbill against Pope Alexander VI, Paris, late 15th century

& the gold shoulder buckle awarded to “**Relatives of the Crown.**”¹¹
With it too the heathen idols were clothed,¹²
& a tunic of exceedingly fine & valuable textile,
& exchanged for its weight in gold.
Not so arrayed only on high day’s feasts,
this pride & luxury he freely bestowed upon himself
as his ordinary apparel & he lived in luxury & mirth,
& sumptuous fare was his every day’s entertainment;
a figure of indolence & self-indulgence, feeding
on exotic & expensive gourmet dishes at ecstatic communal meals,
the image of gluttonous frenzy, lasting
all night, being furnished to the full with all things necessary
for a life of luxury:¹³
a host of attendants waiting on his every caprice.¹⁴

GOD Hā-Mīm.
'Ain. Sin. Qāf. **Is the Source of Mercy** ☪

Mu-ap-ra

**At the rich man’s gate, in the vestibule
immediately between the entrance-door & the interior
ante-chamber to the porch of his palace,
a certain beggar named Simon al-Eazarus, which means Freedom,¹⁵
was flung;**¹⁶

¹¹ REV 1:12(-13) – “I accordingly turned to see the voice which spoke to me ...”

The serpent that did sting thy father’s life
Now wears his crown.
Hamlet, Act I, scene v

Cf. DAN 10:5 – I lifted my eyes and looked up, and behold! there before me was a man dressed in *white linen*, whose loins were girt around with a belt of the finest “pure gold” of *Uphaz*. The king called out *for* to bring in the enchanting conjurers and the Chaldean astrologers and diviners: And the king spoke to these wise men of Babylon, and said, “Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet and purple and have a chain of gold about his neck, and shall be the third highest authority ruling in the kingdom. [DAN 5:7]

Also cf. Sūra IX 2 (*supra*): “... *but know ye that ye cannot frustrate GOD (by your falsehood); but that GOD will shame those who reject Him.*”

¹² JER 10:11 – “These gods, who made neither heaven nor earth, shall perish from below, & from under the sky.”
[Ferrar Fenton: *A verse in Chaldee, not Hebrew, & probably a commentator’s note.*]

“Thou, queen, art fair & beauteous to see, / But *the princess* is lovelier far than thee.”
[John Aubrey, antiquarain, (1626-97), *Miscellanies*)]

¹³ Cf. Sūra IX 8: How can you trust them? If they prevail against you they will respect neither agreements nor ties of kindred. They flatter you with their tongues, but their hearts reject you. Most of them are evil doers – “most of them are rebellious and wicked.”

¹⁴ Cf. Sūra V 90: O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination – of Satan’s handwork: eschew such (abomination), that ye may prosper – “for GOD loveth not those given to excess.”

¹⁵ According to Hegel as interpreted by Engels “**Freedom** is the recognition of *your necessity*.”

Note: The notable improvement to the general ledger system of a double-entry book-keeping system, for tracking **credits** and **debts**, was developed by accountants working for the wealthy and influential House of MEDICI (*political dynasty*) [fl. Late-15th cent.], in Florence (Italy): officially “simple citizens” rather than “monarchs,” the extravagance, opulence, and gaiety of **the Medici** camouflaged both ‘the potential for political chaos & the grim reality of disease, poverty, and death.’

Connected to most other signore families of the Italian Renaissance, such as the Visconti and Sforza of Milan, the Este of Ferrara, and the Gonzaga of Mantua, through strategic marriages, partnerships, or employment, the Medici family rose to some prominence in the early 14th century.

“Man is by nature a political animal”

ARISTOTLE

Necessity ↳ determined by social condition: All the necessity of human beings can not be fulfilled unless-and-until the same human beings create a condition for it. But in the long course of history it has been observed that what ever social conditions have been created by people is not being enjoyed by the same people. On the contrary a select limited few [] the landlords, kings, capitalists and bureaucrats, by virtue of being a landlord, king, capitalist and bureaucrat, enjoy the entire surplus of the society.

Freedom is defined as the capacity to determine your own choices; to act according to ones will in absence of subordination or constraint; the absence of interference with the sovereignty of an individual by the use of coercion or aggression, having the power and resources to act to fulfill one’s own potential. We are supposed to liberate ourselves from all tyrants, from men and gods and laws and conscience and become totally self-dependent and free – not as servitude but as **a free act of love**: “active surrender.”

¹⁶ Cf. Marlowe, *Riche Jewe*, Prologue 25 MACHIAVEL: “... in a brazen bull of great one’s envy: [mamman or God?]”



Mammon from Collin de Plancy’s *Dictionnaire Infernal*

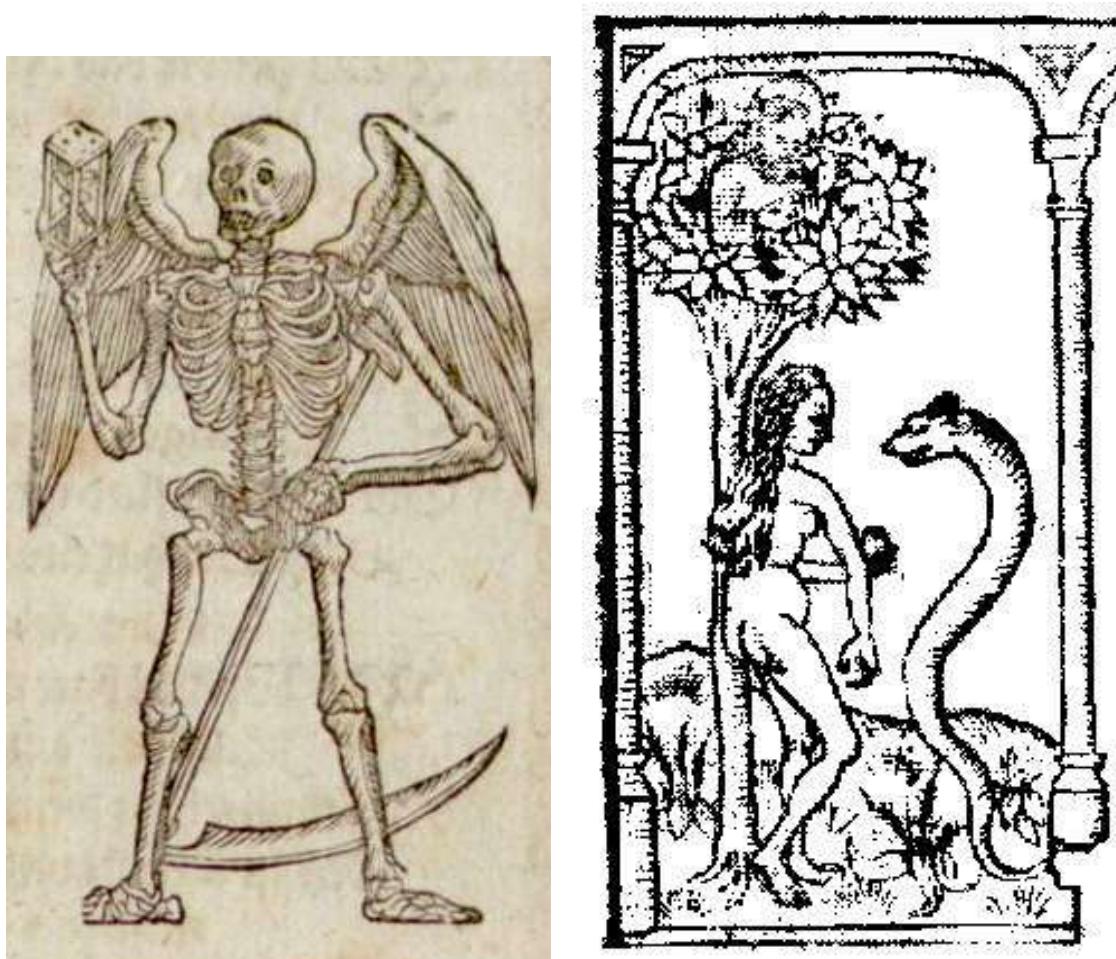
“... for comynly thei couchen in softe beddis whanne othere men risen to their labour & blabren to lecherie, glotonye, ydelnesse & thefste.” [Wycliffe’s Eng. Works, Ed. F. D. Matthew, EETS, 1880 (Pg. 68): Prestis also sclaundren (scandalize) the people bi ensaumple of ydelnesse & wantonnesse.]

brought tither by the last who took any care of him on earth ¹⁷

¹⁷ In order to maintain *this* public power, contributions from “the state’s citizens” are necessary – *even Taxes are not sufficient; the State draws drafts on the future, contracts loans, state-debts!*. [Engels, *The Origin of the Family, Private Property, & the State*, p. 156.]

Public taxation, in the early Middle Ages, was always extraordinary & always *ad hoc* – periodically recurrent taxation was introduced as early as 1230, by the greatest of the *Hohenstaufen*, Holy Roman Emperor Frederick *Barbarossa* I, & *quick became* the recognized right of the sovereign state in order to meet ‘the Needs of Polity’ – originally referring to *casus necessitates*, emergencies arising chiefly from without: around 1300, however, the notion of *necessitas* focused upon budgetary needs of administration. It was customary for nobility to have great privileges over the commonality, which they keep in bondage – bound by *TOTEM & TABOO* – obligatory service to prosper for their lord.

(It was the rich clerks who abused their wealth & oppressed the poor that they hated.)



We are men *formed in Christ’s Likeness* & they handle *us* like beasts.
Cf. Psalm 73:22 – I was senseless and ignorant; I was a brute beast before you.

The land-holding class was greatly enlarged. However, not all peasants rose to prosperity: some were deprived of their lands ... (*became*) wage-earners, either on other men’s land, & in general employment about ‘the village,’ or in the towns *where there were now many specialized trades*. By 1300, the period when it first became desirable to add to the Bible-Name or *Saint’s Name given*, the Franklin’s, or yeomen, would gain ... commutation of *his* labour services & purchase – or marry into possession of –

Free Land. Other peasants rose too, adding other men's land to their own & getting *the lord's permission* to make intakes from the woods & hold them at low rents. Meanwhile, wages, though held in check for a time by *the Statute of Labourers*, had approximately doubled. This gave a further incentive to changes in the use of land.



When Adam delve & Eve span, who was then the gentilman?
Manlyche togedyr & in trewthe, & helpeth trewthe, & trewthe shall help you.

The historical circumstances of **the Peasants' Revolt**, briefly, are as follows. The mid-fourteenth century in England had been a turbulent time marred by the early phase of **the Hundred Years War**, the most serious outbreak of **the Bubonic Plague** (which killed somewhere between a fourth and a half of the country's inhabitants), and the economic collapse attendant upon war and pestilence. The shortage of peasant workers in the aftermath of the appalling mortality of the Plague seemingly gave the peasants an opportunity to better their conditions by demanding higher wages for their services, but a series of oppressive laws kept wages at or near their pre-Plague levels.

Visitations of the plague since 1348/9 had reduced the population by between a third & a half. As a result, labour became scarcer & wages rose, the economy began to suit the peasant more than it suited the landowner. However, the landowners of Parliament legislated to keep wages low & to restrict the free movement of the serfs: manorial lords also tried to tighten the feudal dues that serfs were obliged to carry out for them.

Villeins while theoretically 'free' & owned by no man, were nevertheless bound by law to work the land on which they lived & provide goods & services to the owners of that land. They were prohibited from translating these goods & services into cash & from paying rent instead of working. If they were ill-treated in any way by their landlord they could not speak against him in court; if they left the land without his permission they could be hunted down & imprisoned. Villeins who lived on lands which were of *the ancient demesne land of the Crown* were 'Solemen' (Cf. *Soleman Grundy*.) – *That is to say they were to all intents & purposes, free.* [Book of Winchester. Doomsday Book.]

In 1380, Parliament allowed the Council of Regency, which governed in the name of young king Richard II, through his new Chancellor, Simon Sudbury, Archbishop of Canterbury, to assess a tax of 3 groats (1 shilling) on every male & female over age of 15; which had been first levied in 1377 by King Edward III, of England, to finance failing military campaigns overseas (in continuation of the Hundred Years War). It was the third time in four years '**the Poll Tax**' was instituted, & it was three times higher than previous levies: it was the last straw for the peasants, who had their wages fixed for many years, & they revolted ... Contributing factors were neglect of administration & justice for warfare, corruption of justice, & the recurrent breakdown of law & order: enforced by much hated Commissions of Inquiry, which investigated whether all persons were complying with the tax – the tax collectors diverting much of the collections to their own *greedy* pockets: *smalle*.

**& who with this released themselves of their charge,
counting they'd done enough, having cast him
under the eye & upon the pity of one so abundantly able
to relieve him: & Simon al-Eazarus, called Magus,¹⁸
who lay there long enough¹⁹**

Tax has tenet (ruined) us alle, / *probat hoc mors tot validorum* (*the death of so many worthy folk proves it*); / The Kyng thereof hade smallle (received little of it), / *ffuit in mandibus cupidorum*. (It was in the hands of greedy persons.) / Hit hade harde honsalle (fortune), / *dans causam fine dolorum* (*providing cause in the end for grief*). / Revrawnce need most falle, / *propter peccata malorum* (*because of the sins of the wicked*). [Tax has TENET Us Alle. 1-8]

If gold be ruste what I shall I ren doo?
John Wycliffe

John Wycliffe, English reformer (1324-1384), made the first translation of the Latin Vulgate into English; a champion of the people against Church & State, denounced the Church hierarchy, maintaining the Church should give up *its* worldly possessions, maintaining *that* Christ Is man's only overlord, & power should depend on *a state of grace* – he was denounced by Pope Gregory XI.

The modern family contains *in germ* not only Slavery (*servitus*),
but also Serfdom.
Karl Marx

¹⁸ See JOB Ch. 3. Cf. DEUT 4:24 – “For the LORD your God rages as a consuming fire, a jealous ùGod which does not tolerate rivals”; DEUT 5:24-26 – “The LORD, our God, has indeed let us see His Glory and His Majesty! we have heard his voice from the midst of the fire and have found out today that a man can still live after God has spoken with him. But why should we die now? Surely this great fire will consume us. – If we hear the voice of the LORD, our God, any more, we shall die. For what mortal has heard, as we have, the voice of the living God speaking from the midst of fire, and survived? DEUT 9:24, 25 – “You have been rebels from the knowledge of GOD since INESS first knew you. [So I fell down before the LORD *the forty days and forty nights*, which I did because the LORD had said He would destroy you.”] DEUT 11:25 – “There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.” Sûra VII 44-46, 50: The dwellers of Paradise will call the dwellers of Hell: “We have found our Lord’s promise to be the truth; have you found your Lord’s promise to be the truth?” They will say, “Yes.” An announcer between them will announce: “GOD’s condemnation has befallen the transgressors; who repel from the path of GOD, and strive to make it crooked, and, with regard to the Hereafter, they are disbelievers. A barrier separates them, while the *Purgatory** is occupied by people who recognize each side by their looks. They will call the dwellers of Paradise: “Peace be upon you.” – They did not enter (Paradise) through wishful thinking ...

The dwellers of Hell will call on the dwellers of Paradise: “Let some of your water, or some of GOD’s provisions to you flow towards us. They will say, “GOD has forbidden them for the disbelievers.” Sûra XIV 48, 50, 52: “The day will come when this earth will be substituted with a new earth, and also the heavens and everyone will be brought before GOD, the One, the Supreme. Their garments will be made of tar, and fire will overwhelm their faces. This is a proclamation for the people, to be warned herewith, and to let them know that He is *only ONE GOD*, and for those who possess intelligence to take heed.

“For as the new heavens and the new earth, which I Will make to stand before Me,” saith the Lord Jehovah, “so shall your seed stand, and your name remain.” “What we await are new heavens and a new earth where, according to his promise, the justice of God will reside.” – (2 Peter 3:13) And, Sûra XXIII 104: “Fire will scorch their grinning faces, and they endure miserably therein.”

For, behold! I Create **new heavens and a new earth**: and the former things shall not be remembered, nor come into mind.

Isaiah 65:17

They leap through the flames, saying, “May the hemp grow high...” & “I leave my sins behind me.”

J. G. Fraser, *The Golden Bough*, LXII § 3

[Worshipping Greek fire: Cf. Sūra IX 16-18: Did you think that you would be left alone without GOD distinguishing those among you who strive and never ally themselves with the enemies of GOD, or the enemies of His Messenger, or the enemies of the True Believers. It is not for the idolaters to tend to Allah's sanctuaries, bearing witness against themselves in disbelief. As for such, their works are vain and in the Fire they will abide. The only people to frequent the masjids of GOD are those who believe in GOD and the Last Day, and observe the Contact Prayers (*Salat*), and give the obligatory Charity (*Zakat*), and do not fear except GOD. These shall surely be among the guided ones.]”

¹⁹ Death does not appear in the (Latin) poem *Vado Mori* [“I wende to dede,” lit. “I go to die” (“*I prepare myself to die*”): & the laments of the dying ones nobody answers.



Adam from Creation of Man by Michelangelo

for Liberalis *the Libertine*, as he went in & out,
to have grown so familiar with him that he recognized him;²⁰



La Femme et l'Enfant dans la Franc-Maçonnerie Universelle
P de la Rive, Abel Claren. [b. 1855] Paris & Lyon: Delhomme & Briguet, Editeurs, 1894

²⁰ James Ier thereupon proclaimed [] **King by Divine Right** . . . & proceeded to fill his depleted treasury.
“Said the pie-man to Simple Simon, / ‘Show me *first* your penny.’ / Said Simple Simon to the pie-man, / ‘Indeed, I have not any.’” (The royal pie-man’s wares were the glittering titles of nobility for which history records a marvelously *quick* & *plentiful* sale. Cf. *papal indulgences – a crime to be poor.* }

**but he was proud & stubborn because he had plenty to eat
& lived in peace & quiet, though he did not**



TAKE CARE OF THE POOR & THE UNDERPRIVILEGED

TAKE CARE OF THE POOR & THE UNDERPRIVILEGED²¹

TAKE CARE OF THE POOR & THE UNDERPRIVILEGED

"I have no penny, quod Peres ... Laborers that have no lande to lyve on but her handes, / Dey need nougnt to dyne a-day nyght-olde wortes. (*Deigned not to dine to-day on last nights vegetables.*)" [Poor Peasants, B-text. VI. 282-332.] Cf. *Pierce the Ploughman's Crede*, Skeat's ed., 1906, p. 17. "May no peny hem paye ... Such lawes to loke laborers to greve whiles hunger was her master ... Thanne shal deth withdrawe & derthe be justice, / & Dawe the dyker deye for hunger, / But if God in his goodnesse graunt us a trewe (truce)."

Also cf. CHAUCER, *CT prologue*, 605 – "They were adrad (afraid) of hym as of the deeth."

²¹ Bertrand Russell, *Has Man a Future?* "More than half the population of the world is undernourished, not because it need to be, but because the richer nations prefer killing each other to keeping the poorer nations alive & helping them to achieve a higher standard of life. [Cf., *Martin Luther King*. "I'm not only concerned about *streets flowing with milk & honey*. I am also concerned about the fact that about two-thirds of the peoples of this world go to bed hungry at night."]

A warning for powerful men & a comfort to the poor; an invitation to lead a responsible life, recalling the shortness of life: In the 1545 5th edition of Hans Holbein the Younger's publication of '**Dance of Death**', (41 woodcuts originally published in 1538, including 12 new figures, probably not drawn by Holbein), Death does not appear in the picture of 'a sick man begging in the street.'

All will die without exception.



Death and the maiden, Niklaus Manuel Deutsch, painted in 1517
Drawing with lead pencil on blue-green primed paper, 408 x 290 mm: Kunsthalle, Bremen

**& did things that GOD A VOICE Speaking Out *in the midst OF FIRE* did hate. But he attempted not
the scaling of the height. How shouldst thou know what
the scaling of the height is? It is the freeing of a slave, or
feeding on a day of scarcity, an orphan near of kin, or
a poor person reduced to penury; & to be of those who believe
& exhort one another to steadfastness**



Self-Portrait as the Man of Sorrows (1522) by Albrecht DÜRER

& exhort one another to Mercy. These are the People of MΩ'Ān.²² ☸



Satan Accusing Job
Fresco by Francesco da Volterra, in the Campo Santo at Pisa

Book of Phebhor, Ch. 17: The heart of God is satisfied when *the poor* stand provided before Him. [] God takes *them* to Himself *in mercy without measure*. (As well as, Amenomope, *Sebait* – For God so loves those who protect the poor more than those who revere the rich.)

²² Sūra CVII 1-7: **Charity:** In the name of God, Most Gracious, Most Merciful. Do you know who really rejects the faith? That is the one who mistreats the orphans; And does not advocate the feeding of the poor. And, woe to those who observe the contact prayers (Salat) – who are totally heedless of their prayers: They only show off. – And they forbid charity. Cf. Sūra IV 98: “Except, those who are (really) weak & oppressed – men, women, & children – who have no means in their power ...” *through physical, mental, or moral incapacity, unable – must content to put up with evil, just guarding from ‘it’*: *God’s Gracious Mercy will recognize & forgive if it is real weakness. If we look to the Ultimate Cause of all things, all things come from GOD. In GOD’s Hand is All-Good.*

Intemperance is attended with diseases, idleness with poverty.

NAPOLEON [*conversation, 1816*]: A distinction (*must be maintained*) between the poor, who command *our* respect, & beggars, who should excite our indignation. But *our* aberrations have so thoroughly confused the ‘two classes’ *that they seem to make a merit, a kind of virtue, out of begging. They encourage begging by promising heavenly rewards to its practitioner* ... Something that *on earth & in a well-policed society*, should have earned them *only* a prison sentence.

‘Nobody asked you, sir!’ said *the pretty little milkmaid*.

So woes to those who deny OUR Signs are the people of ‘the left’ ...²³
**They will be chastised with furnace fire. Ignorance
of the beggar’s need he could ne’er plead
for his only crime having been the leisure of his wealth:**

**“Th’art none of my brother, *Freedom*, that lies begging at my door;
no meat nor drink will I give thee, nor bestow upon the poor.”**

(Then) which of the favours of your Lord will you deny? ²⁴

²³ Abdullah Yusuf Ali: *Just as there is a progressive deterioration in the sinner’s soul when he surrenders himself to evil, so there is a progressive increase in the Penalty which he suffers.* Cf. Sūra IX 9, 12: “They have purchased with the revelations [of Allah] for a cheap price, and (many) have they consequently hindered from His Way: Lo! surely evil indeed are the miserable deeds they are wont to do.” “But if they violate their oaths and break their pledges after their treaty (hath been made with you) and taunt you for your Faith and (openly) revile your religion – then, fight ye the chiefs of Unfaith so that they may refrain from the disbelief, rebellion and the transgression they indulge in: Lo! the pagans have no binding covenant – surely their oaths are nothing to them: that thus they may be restrained.”

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Also cf. Sūra VII 50, 146 & 147: “And the dwellers of Hell Fire cry out unto the dwellers of the Garden: Let some of your water pour on us wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance).” Divine Intervention Keeps the Disbelievers in the Dark “I shall turn away from My revelations the arrogant who magnify themselves wrongfully in the earth, and if they see each token of proof believe it not, and if they see the way of righteousness choose it not for (their) way, and if they see the way of error choose it for (their) way. That is because they deny Our Revelations and are used to disregarding *them*. Those who deny Our Revelations and the meeting of the Hereafter, their works are fruitless. Are they requited only for what they committed? aught save what they used to do?”

Sūra LXXVIII 28, 30, 32, 34, & 36: “But they (impudently) treated Our Signs as false.” “So taste ye (the fruits Of your deeds); for no increase shall We Grant you Except in punishment.” “Gardens enclosed, and Grapevines; and a cup full (To the brim) ...” Recompense from the Lord, A liberal and bountiful Gift (*most amply*) sufficient [*to satisfy all desire on the plane of purity. – The unbounded Bounty of the Merciful God. – He Gave generously (of the pure Wine of Divine Love)*].”

Refer to *The Holy Qur'an*, Abdullah Yusuf Ali (Appendix XII § 8-10): *The simplest and yet most far-reaching allegory that we can employ is that of the Garden of Bliss ... In this our life most of our sensations depend upon sense perceptions, and we can reduce the highest and most noble of them to terms connected with the Garden. To each of our five senses, in their most refined form, does the Garden minister ... not only a Garden, but a Garden with rivers or springs (of sweet water) flowing under it ... a landscape with banks, terraces, and sloping lawns, high ground and valleys ... where all are engaged in perpetual psalm-singing. There will be differences in ranks, dignities, and tastes, according to each individual's growth and individuality: for that is the meaning of the persistence of Personality. And yet they will form one equal Brotherhood of Peace, one Society of Concord. There will be the four-fold classification according to the varying spiritual experiences gained in this life: (1) the Prophets who get plenary inspiration from God, and who teach and lead mankind by example and precept; (2) the sincere Devotees of Truth, who love and support the Cause of Truth in their influence of person and with all means of their resources – all that is theirs; (3) the noble army of Martyrs and Witnesses, who suffered and served; and (4) the large company of Righteous people, generally, those who led ordinary lives, but always with righteous aims. All these are united in one beautiful Fellowship – in which each has his place and yet all feel that they derive glory from the common association:*

Sūra IV 69: “All who obey God And the Apostle Are in the company Of the Prophets (who teach), The Sincere (lovers of Truth), The Witnesses (who testify), And the Righteous (who do good): Ah! what a beautiful Fellowship!” *Even the humblest man who accepts Faith and does good becomes at once an accepted member of a great and*

beautiful spiritual Friendship. It is a company which lives perpetually in the sunshine of God's Grace."

Sūra LXVI 2: "God has already ordained For you, (O men), The dissolution of your oaths (In some cases): and God Is your Protector, and He Is Full of Knowledge And Wisdom." Sūra II. 224: "And make not God's (Name) an excuse In your oaths against Doing good, or acting rightly, Or making peace Between persons; For **GOD IS ONE** Who heareth and knoweth All things." *If vows prevent you from doing good, or acting rightly, or making peace between persons, you should expiate the vow, but not refrain from your good deed – God knows our inmost hearts, and right conduct and not obstinacy or quibbling in what He demands from us.*

There is no doubt that the retention of Personality in the Hereafter will mean Bliss of different kinds ... Cf. Sūra LVI 2 & 11: "Then will no (soul) Entertain falsehood Concerning [**the Event Inevitable – the Hour of Judgment**] coming." "These will be Those Nearest to God *in rank-and-dignity.*" *There will be a sorting out of Good and Evil [] into three main classes: Among the Good there will be the specially exalted class, those nearest to God, and the righteous people generally, called the Companions of the Right Hand. And there will be those in agony, the Companions of the Left Hand – who have not reached Heaven. Many who were high-and-mighty in this lifetime have been brought low for their sins, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be lost in the inner world, as they will never be in the outer world. The latter will have no interposing Veils of Light to obscure the pure Light of God from them – they will have had the ineffable Bliss of seeing the DIVINE EYES.*



الرَّحْمَنُ الرَّحِيمُ

Sūra XXIV C. 159 – (xxiv. 35-57):

God Is the Light of the heavens and the earth.

High above our petty evanescent lives,
He Illumines our souls with means that reach
Our inmost being. Universal is
His Light, so pure and so intense
That grosser beings need a veil
To take His Rays: His Elect are e'er
Absorbed in prayer and praise and deeds
Of love, unlike the children of Darkness,
Struggling in depths profound of vanities
False. All Nature sings to the glory
Of God, and men of fraud and hypocrisy
Are but rebels in the Kingdom of God.

Sūra XXIV 35: *God Is the Light of the heavens and the earth.* The parable of His Light Is as if there were a Niche And within it a Lamp: The Lamp enclosed in Glass:

The glass as it were A brilliant star: Lit from a Blessed Tree, An Olive, neither of the East Nor of the West, Whose Oil is well-nigh, Luminous, Though fire scarce has touched it: Light upon light! God Doth Guide Whom He Will To His Light: God Doth set forth Parables For men: and God Doth know all things.

Abdullah Yusuf Ali: [] *This glorious Parable of Light, which contains layer upon layer of allegorical truth about spiritual mysteries. The physical light is but a reflection of the true Light in the world of Reality, and that true Light is God. We can only think of God in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know. But physical light has drawbacks incidental to its physical nature: e.g. (1) it is dependant upon some source external to itself; (2) it is a passing phenomenon; if we take it to be form of motion of energy it is unstable, like all physical phenomena; (3) it is dependant upon space and time; its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of God is free from any such defects.*

The first three points in the Parable centre round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche is a little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the age of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimized the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light: it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of God; its access to men is by a special way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life (lower motives in man) and from gusts of wind (passions), an on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind.

The glass by itself does not shine. – But when the light comes into it, it shines like a brilliant star. So men of God, who preach God's truth, are themselves illuminated by God's Light and become the illuminating media though which that light spreads and permeates human life.

The olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. [The fruit has an especially delicious flavour.] The mystic Olive is not localized. It is neither of the East nor of the West. It is universal, for such is God's Light. As applied to the olive, there is also a more literal meaning, which can be allegorized in a different way: An olive tree with an eastern aspect gets only the rays of the morning sun; one with a western aspect, only the rays of the setting sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and visa versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day: it will be more mature, and the fruit and oil will be of superior quality. So God's light is not localized or immature: it is perfect and universal.

Pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants ... But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations.

²⁴ Cf. Marlowe, *Riche Jewe*, I i 113, 114 Barabas: "Rather had I, a Jew, be hated thus, / Than pitied in a Christian poverty."



Lucifer, Gustave Dore: “*Paradise Lost*” by John Milton.



The demon of greed and the treasure-hunting fool
Sebastian Brant's *Navis Stultifera*, printed by Bergman de Olpe, Basle, 1494

**He should not have remained unacquainted with the want
& woe at his doors ... shut out from human fellowship²⁵
& human pity, desiring, but in vain to be fed,²⁶
longing to eat what scraps fell from the rich man's table.
(At this time, there was neither cutlery nor napkins,
food was eaten with the hands &, in the very wealthy houses,
the hands were cleansed by wiping them on hunks of bread, & then
the bread was thrown away. It was this bread that Simon al-Eazarus was waiting for.) ☺**

**& it fell out upon a day,²⁷
rich Divus Liberalis²⁸ ...**

²⁵ ZEIT in blood (or money) – it was the lower classes that paid most dearly. Cf. the giant's capability for finding out *their* victims by ‘the smell of their blood.’ [Jack the Giant Killer & the Beanstalk.]

Fe Fi Faw Fum / I smell the bloud of a free-man.

Be he alive or be he dead,

I'll grind his bones to make my bread.

SHAKESPERE, *King Lear*, III 4 175 176

²⁶ Marlowe, *Riche Jewe*, I i 135-138 *Barabas*: “I have ... / But one sole daughter, whom I hold as dear / As Agamemnon did his Iphigen; / & all I have is hers. But who comes here?” [It is ‘dramatic irony’ – Agamemnon sacrifices Iphigen leading to his own murder (Cf. Rapunzel or Beauty and the Beast.)]

“Every man has a wild beast within him.”

Frederick the Great

²⁷ Fitzstephen, in his well-known Account of London[†] (in the twelfth cent.), mentions that when ‘the Tower’ was built the mortar was tempered with the blood of beasts. &, Prisoner’s heads were put on the bridge after execution down to modern times, & also on ‘the city gates’ – too frequent distribution of a traitors head & limbs among different towns who had taken up his cause. The exhibitions of this nature at London were more frequent than any other place. The procession of a criminal to execution was generally accompanied by the tolling of bells, & by torches. It is not unlikely that the monotonous chant of “*Here comes a light to light you to bed ... my fair Lady, O.*”

Contemporary savagery – originating in the Foundation Sacrifice – preserving the unmistakable traces of *human sacrifice* (*at the building of a bridge*), in the game, & in the rhyme, “*London Bridge ... is falling down, falling down, O falling down – my fair Lady, O.*” [- ‘its broken down ... who has broken it (?) ... the goldsmith & his daughter: (Cf. *Barabas and Abigail*).]

[†] London: *The Poems of W^m Dunbar*, edited by H. B. Baildon, 1907, p. 36: Gladdith anan thou lusty Troy novaunt, / Citie that some tyme cleped was New Troy, - / In all the erth, imperiall ... (Lines 8, 16, 24, 32, 40, 48, & 56. – London, thowe arthe flouowr of Cities, all.) Cf. *the Heimskringla*, (Laing, ii, 260, 261.). “The battle of London Bridge, when Ethelred, after the death of Sweyn, was assisted by Olaf in retaking & entering London. ‘London Bridge is broken down, / Gold is won & bright renown; / Shields resounding, / war-horns sounding, / Hild is shouting in the din; / Arrows singing, / Mail-coats ringing, / Odin makes our Olaf win’”

Kriecht Alle durch, kriecht Alle durch, Den letzten wollen wir fangen!

“... all creep through, all creep through ... we’ll seize the last!” – both the action & the rhyme, eloquent of the dark rites of ‘the capture of a victim,’ of which they are relic.”

he made a feast,²⁹



Belial Matanbuchus, a prince of hell “without worth” – the demon of lies and guilt

²⁸ Read *the glorious Qur'an Sūra II* §'s 35-39

²⁹ REV 19:9 – “Happy are those who are invited to the marriage supper of the Lamb.” REV 19:17 – “Come, be collected for the great banquet of GOD: so that you may devour the flesh ...”

When God forbade *man* to eat flesh, he forbade *him* to slay beasts *in any cruel way, or out of any liking for shrewness*. Therefore, He said, ‘Eat ye no flesh with blood (*Genesis 9*), that is to say, with cruelty *for I shall seek the blood of your souls at the hands of all beasts.*’ *That is to say:* I shall take vengeance for all the beasts *that are slain out of cruelty of soul & a likeness for shrewness.*’ *For God that maketh all hath Care of all.* & He will take vengeance upon all the misuse of His creatures. Therefore, Solomon saith, *‘that He will arm creatures for vengeance on their enemies;*’ & so *men* should have thought for birds & beasts & not harm them without cause, in taking regard they are God’s creatures. Therefore, they *that out of cruelty & vanity behead beasts, & torment beasts (or fowl), more than is proper for men’s living, they sin in cause full grievously.* [*Dives et Pauper*, Early Eng. Text Society, 1975 reprint, 12, 36.]

The Bells of Old Bailey in Giltspur Street, anciently called Knightrider's Street, was Giltspur Street Compter, a debtor's prison & house of correction ... the steeple clock served to time the hangman. [*Real Personages of Mother Goose*, i. 244 & 245.] The bellman, upon the night preceding execution, would go about & in a loud voice call out: “All you that in the condemned hold do lie, / Prepare ye, for tomorrow you must die; / Watch all, & pray, the hour is drawing near, / That you before the Almighty shall appear, / Examine well yourselves, in time, repent, / That you may not to everlasting flames be sent. / & when the Tower's bell tomorrow tolls, / The Lord above have merry on your souls.

“Edward III caused *a house* to be “strongly built for him, the queen, & other estates to stand in & there behold the jousts & other shows at their pleasure. & this house for a long time served for that use in the reigns of Edward III & Richard II.” “Thus it was that, under the very shadow of ‘the Great Bell of Bow,’ kingly pageants gathered to witness Whittington’s installation as Lord Mayor of London.”

& he invited all his friends, & gentry of the best.³⁰
Seventy-seven kings with their thumbs & big toes cut off,³¹
a large crowd who *delighted in walking around in their long-flowing robes,*
doing nothing to spread among the heathen³²
True Knowledge of the Name ^{ΤΑΞΩΔ}
who picked up the scraps under the table & refused
the crumbs. Strangers from the covenant of promise,³³

³⁰ I owe you five farthings. / “& when will you pay me? / I don’t know. I don’t know. / Says the Great Bell of Bow. / ‘Ring a ding, ding, ding, ding. / Here comes a candle / to light you to bed with; / here comes a chopper to chop off. your head. / Chop, chop, chop. / (The) Last, last, last, last, last, last mans head.’

(St. Mary’s priest at York,) Johan *the schep* Ball’s preaching - in market-places & graveyards *when churches were closed to him* - provided a religious, or moral, justification for social & economic complaints, *which gave the revolt some of the fervour of a crusade*. Accused of preaching ‘manifold errors & scandals’ by both the Bishop of Norwich & the Archbishop of Canterbury [] in 1386, an order was issued for *his arrest as ‘an excommunicated person,’ &c.*

Close the book. Put out the candle. Ring the bell.

the ritual of excommunication

Past twelve o’clock Seventy-six Seventh Day Adventists – (*a protestant sect*) – including more than 20 children and two pregnant women, died with Wayne Howell (David Koresh) after a 51-day ATF-siege at the Branch Davidian “Ranch Apocalypse,” Mount Carmel, Waco (Texas): [28 Feb. 1993 – 19 Apr. 1993]. Attorney General Janet Reno appointed former Senator John C. Danforth, (R-MO) as special counsel to head up the whitewash of the Waco-massacre tragedy … and, after a ten-month “independent investigation” announced *that blame for the catastrophe rests solely with David Koresh.*

On April 16th a sign was hung out a window of the complex

“Howl ye; for the day of the LORD is at hand; it shall come as destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”

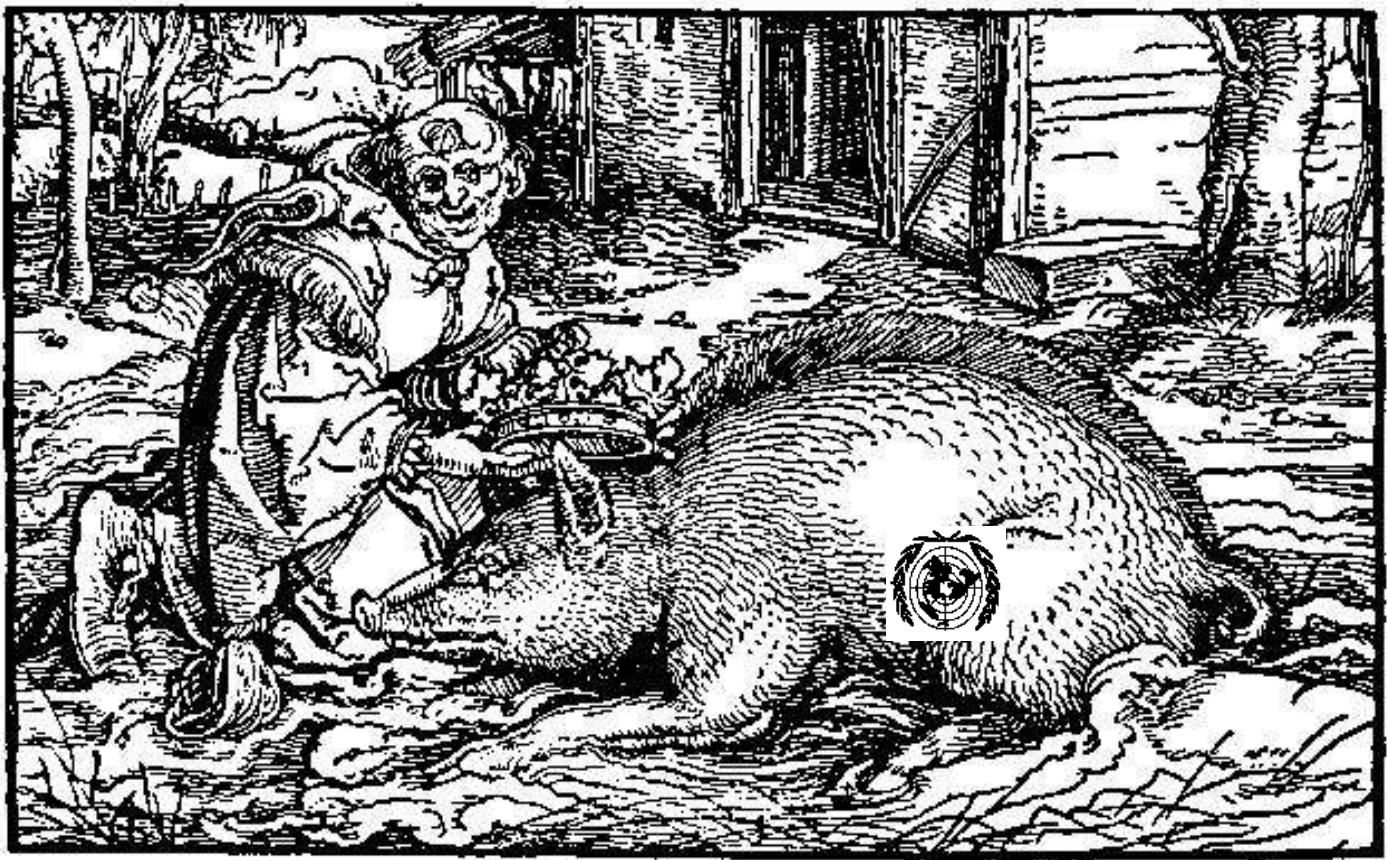
ISAIAH 13:6-9

JUDG 1:7 – “As I did GOD has repaid me!” [Timothy McVeigh and Terry Nichols bombed the Alfred P. Murrah Federal Bldg. in Oklahoma, on 19 April 1995, (killing 168 and injuring over 800): *both sympathized with the Waco Siege and the Ruby Ridge Incident. – The deadliest act of domestic terrorism (in the USA) until the demolition of the Twin Towers complex (in New York City) on 11 Sep. 2001: Cf. the “revolutionary mass suicide/murder” of 918 cult members () of the Peoples Temple Agricultural Project, in “Jonestown” (Guyana), on 18 Nov. 1978.]*

³¹ Cf. ROM 2:18 – “Jew! knowest ye His Supreme Will and approvest the essential things which are distinguished *as more excellent ... being instructed out of The LAW (of Moses).*”

A believing, humble, thankful glorying *in God* is the root and sum of all TRUE FAITH. But proud, vain-glorious boasting in God, and in the outward profession of his name, is the root and sum of all hypocrisy: Spiritual pride is the most dangerous of all kinds of pride: *Circumcision by itself guarantees nothing ... because true religion is a matter of the heart (i.e., genuine faith) or the inner man.* Also, cf. Marlowe, *Riche Jewe*, I ii 65-76 Governor: “These taxes & afflictions are befall’n, / & therefore thus we are determined. / Read there the articles of our decrees.”

יְאָרָם־מֶלֶךְ עָזָז



Papist crowning the Devil's pig
Cicero, *Officien*; Hans Weiditz, printed by Heinrich Steiner, Augsburg, 1531

**they lied & shewed no kindness nor pity for others;
instead of sharing with those that needed it most,
no man gave: thinking, instead, of more ways to do evil³⁴
in disobedience & without conscience.
Loving to greet & address each other in the marketplace,
& secure the front seats & the places of honour at the banquets,**

Reader “First, the tribute money (of the Turks) / shall be levied among the Jews, / & each of them shall pay half his estate. Secondly, he that denies paying shall straight become a Christian. Lastly, he that denies this shall absolutely lose all he has.”

³² Cf. EPH 2:12 – “Remember! “Ye are” [apostates of the primitive truth and have] separated [you] apart from Christ, having been alienated from the commonwealth of the Lie, and strangers to the covenant of the promise, having no hope beyond this life & without GOD in the universe.” Heathen philosophers, such as Epicurus and Aristotle, *did not believe* in a future life, Platonists imagined the soul passing through a series of changes, and the Stoics in its *End Time* mortality: Ephesians 2:11–3:21 is a description of change, *too*, in the spiritual position of Gentiles as a result of the work of Christ. – **The Love of Christ Jesus surpasseth knowledge throughout the ages without end.**

³³ Cf. Marlowe, *Riche Jewe*, I ii 98, 99 Governor: “Sir, half is the penalty of our decree. / Either pay that, or we will seize on all.”

**& gossip & speak evil of one another,³⁵
 exchanging the True Knowledge³⁶
 about GOD DA'OT fo'eth a lie:³⁷
 so given over to corrupted minds ... to worship & serve
 what Immortal GOD I WAS a Hidden Treasure & Desired To Be Known *Hasth Created*
 instead of the Creator *Himself, Who Is to be Praised*³⁸
 for ever!³⁹**

³⁴ Cf. ROM 2:21-24 – “Thou therefore ye which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols (- *which all the Jews did, from the time of the Babylonian captivity*), dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God? Blasphemer! through *you* the Name of GOD is *circumcised* among the heathen Gentiles.”

³⁵ Cf. Marlowe, *Riche Jewe*, I ii 113 *Barabas*: “Some Jews are wicked, as all Christians are ...”

³⁶ **Jesus denounces the Scribes:** [MARK 12:38-40]

³⁷ During the time of Paul's missionary travels, temples dedicated to Cybele/Attis, Artemis, Aphrodite, Demeter and Venus were scattered throughout most cities: The temple to Artemis in Ephesus was the largest building in the world at the time *and one of the Seven Wonders of the World*; the temple to Aphrodite in Corinth was conjectured to have had more than 1,000 prostitutes; in Rome, the Cybele/Attis temple was built in the heart of the city on one of the Seven Hills of Rome, and the Roman temple to Aphrodite was on another of these hills, the Capitoline.

*When you make the male and female one and the same, so that the male not be
 male nor the female ... then you will enter the Kingdom.*

a Naassene text

God's Wrath against Mankind [ROM 1:18-32]: The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their unrighteousness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse: For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator – who is forever praised.

Amen.

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind; to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, and ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

The **GALLI** abandoned the concept of God, and ritualistic sexual practices of the early Christians which subsequently led to various sinful behaviors (*cannibalistic orgies*): Further, as a means of gender transcendence, female worshippers were believed to use artificial phalli in ritualistic sex acts with these castrated priests, as well as having the castrated priests engage in sexual acts with male worshippers. Yet

nature has not allowed even the most sensual beasts to sexually misuse the passage made for excrement [] in these sexually aberrant and idolatrous behaviors: *anal sex* was the form of sex practiced by these priests, both female and male. Laws that outlawed homogenital behavior in the temple may have caused part of the male cross-gender behavior and emasculation. Therefore, if the *transvestite priests* wanted to continue to serve their goddess, they had to “become” women ... and these galli priests of Attis use music, dance, and knives/swords to whip themselves into a bloody frenzy, ending with the violent act of self-emasculation. The Romans had difficulty accepting the gender-variant nature of the galli’s activities, and Roman citizens were prohibited from becoming galli, primarily because of their repulsion of emasculation. However, in 101 BCE, the laws were altered to allow certain citizens to become galli, and “between 41 & 54 CE, the emperor Claudius removed all restrictions preventing citizens from becoming galli.

“The Righteous shall live by Faith ...”

Faith and good works are not enough: [1 COR 13:13 – “And now these three remain: faith, hope and love. But the greatest of these is love.”] Cf. Engels, *The Origin of the Family, Private Property, & the State* “... **even taxes are not sufficient;** the state draws drafts on the future, contracts loans, *state debts*. In possession of the public power and the right of taxation, the officials now present themselves as an organ of society standing above ... estranged *them* from society ... with a peculiar sanctity and inviolability.”

Gaius (Caligula) Julius Caesar Germanicus (b. 31 August 12 CE, *at Atrium*), grandson to the emperor Tiberius (who was a very unpopular emperor at the time), ascended the throne on 16 Mar. 37 CE: He had three sisters: Livia Drusilla (who was married to Longinus), Julia Livila (who was married to Macus Venicius) and Agrippina the Younger (who was married to Gnaeus Domitius Anhoebarus: and who was also the mother of Nero). When choosing a wife, he chose the most notorious whore in Rome: Cassiopeia. He had sex with all of his three sisters: At banquets he would have his three sisters below him and his wife above him: He used to exhibit his wife, Cassiopeia, naked, in front of his friends. He would inspect the guest’s wives (and these many times were senator’s wives) like a slave buyer was inspecting prospective female slaves for the bedroom. When short of money, he decided to open up a brothel in the palace to raise money. He recruited a lot of senator’s wives and many other women. He then sent out his procurers to solicit young men to come and enjoy themselves. When they entered the palace, clerks would put their names down as debtors to Caesar and they would partake in any woman they wished to there. [] In 40 CE, Caligula, appearing in public dressed as various gods and demigods, began implementing very controversial policies that introduced religion into his political role. Finally, 24 Jan. 41 CE, the Roman people got tired of him. He was slaughtered by his Praetorian Guards. They executed his wife – Caesonia –and his little daughter – Julia Drusilla – by bashing her head against a wall. Claudius was found hiding behind a curtain in the palace and proclaimed emperor; his surviving sister-Agrippina the Younger, one of the most notorious women in history, married her uncle Claudius [] and had sex with her son Nero *as well as having a host of lovers.*

³⁸ Thou art worthy, O Lord (and ONE TRUE GOD) – *dominus et deus noster* – to receive glory and honor and power: for Thou Hast Created all things, and by Thy Will they were created and have their being for Thy Pleasure: [REV 4:11]

Cf. Titus Flavi Domitianus (24 October 51 – 18 September 96), known as **DOMITIAN, Roman Emperor** who reigned from 14 September 81 until his death: Domitian was declared emperor by the Praetorian Guard, commencing a reign which lasted fifteen years – longer than any man who had governed Rome since Tiberius. – Late in 85 CE he made himself *censor perpétué* (*censor for life*), with a general supervision of conduct and morals. In AD 90 Cornelia, the head of the Vestal Virgins was walled up alive in an underground cell, after being convicted of ‘immoral behaviour’, while her alleged lovers were beaten to death: And, in Judaea, Domitian stepped up the policy introduced by his father to track down and execute Jews claiming descent from the Shepherd-King David. But if this policy under Vespasian had been introduced to eliminate any potential leaders of rebellions, then with Domitian it was pure religious oppression.

"Those to whom the gods would destroy, they first render mad."

Domitian was murdered (*around midday*, 18 Sep. 96 CE) as the result of a palace conspiracy. Ironically, the conspirators were not noble but came from the very heart of his household. After his assassination (September 8, A.D. 96), the Senate had his memory erased (*damnatio memoriae*). It is the opposite of apotheosis, which means that a deceased emperor is believed to have ascended to heaven, become a god and deserved a public cult (a practice known from the Hellenistic world, introduced in Rome after the death of Julius Caesar.)

All will be well.

Amen.



After Pieter Bruegel the Elder (circa 1525-1569) *Desidia*, from *The Seven Deadly Sins*
(Bastelaer, Holl. 126; Lari 121)

**So given over to do those filthy things
their hearts desired,⁴¹
filled with all kinds of wickedness:
because they do this, GOD because Of Thy Pleasure hast given them over
to shameful, burning passions
perverting their nature by unnatural acts
of evil & greed & vice. You know⁴²
GOD's Nūn LAW says that people who live in this way deserve death.⁴³**



Hans Grien Baldung, *The Dead Christ*
c. 1511-12; pen and ink on paper; *The Metropolitan Museum of Art, New York*

³⁹ Cf. Marlowe, *Riche Jewe*, I ii 124, 125 – Governor: “Excess of wealth is cause of covetousness: / & covetousness, O ‘t is a monstrous sin.”

⁴⁰ The Pharisee said, “Teacher, which command in the law is the most important?” Jesus answered, “Hear, O Israel: You must Love the Lord *your* God. You must Love Him with all your heart, all your soul, and all your mind.” This is the first and most important command. [DEUT 6:4-5; MATT 22:36-38]

“How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.”

Elizabeth Barrett Browning

The Qur'an's dominant message is that there is only **One True God** – “And your God is one God: there is no god but He, most Gracious, most Merciful.” [Sūra II 163]

⁴¹ Cf. LUKE 20:46, 47 – Beware of the teachers of the Law! the scribes like to walk around in flowing robes and love to be greeted respectfully in the marketplaces and have the most important seats in the synagogues and the chief places of honor at banquet feasts “... such will receive the severest punishment.” Dissembled piety is double sin. [Also cf. MATT 23:1-26: “Woe to you!”]

But let judgment flow down as waters, and righteousness as a mighty stream.

Following: Gustave Doré; *Dante's Inferno, Charon*



And, lo ! toward us in a bark
Comes on an old man, hoary white with age,
Crying, "Woe to you, wicked spirits!"

**Yet not only do they continue to do these very things,
but they even approve of others who do them.** ⁴⁴ ☈

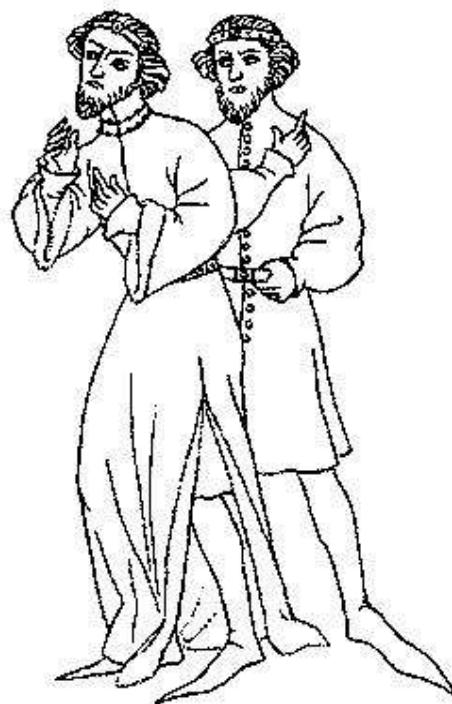
The neglect & cruelty of the rich man, Divus Nimeusis, had no alleviations ⁴⁵

⁴² Cf., Exchanging the True Knowledge *about GOD ΤΑ·Ωd* fo'eth a lie: *Supra*, MARK 12:38-40; ROM 1:23-32

⁴³ Portrayed as a ‘poor orphan’ who obtained work as a scullion in the kitchen of Hugh FITZWARREN, a rich merchant, Sir Richard (*Dick*) Whittington, son of a Knight of Gloucestershire, inherited a large fortune; a mercer (*draper*), furnishing cloth of gold for the bridal outfit of daughters of Henry IV. He married Alice Fitzwarren, *the* daughter of the Dorset knight. It was the custom of the household for each occupant to contribute something to the master’s ship when it sailed to foreign lands, because the gift was thought to bring luck to the vessel. Dick, *therefore*, gave his ‘cat’ – *his most treasured possession*.

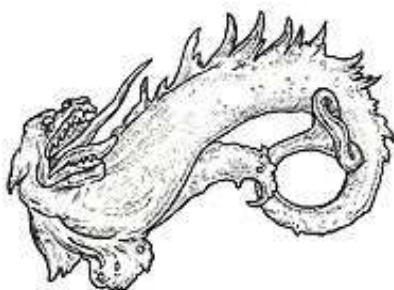
The ship reached a part of *Africa* which was over-run with vermin – *Negros* – where *the king* bought ‘the cat’ – *all the king’s men* – for a fabulous *mercenary* sum: *slave-trading*. A rich citizen gone abroad to trade – afar in the fields with naught but Liberty, ‘a cat,’ ⁴ for his worldly possession, heeding this vaticination, retraced his steps (- advancing large sums of money to *the Crown* for the purposes of the French wars -) to accumulate fabulous wealth, & to become Sheriff. (1393) & – three times – Lord Mayor of London: [Knighted 1419 because of *his* stupendous achievements & magnificent gifts to the City of London during the reigns of Richard II, Henry IV, & Henry V.]

A charitable man, he did much to alleviate the suffering of the poor & when he died, he left his money to Charity: much of his wealth was used to rebuild Newgate (*debtors*) Prison. He was buried in the Church of St. Michael, called Paternoster in the Royal, which he had rebuilt – founding a college & an almshouse in connection with *the church* – in which he was buried: in a niche in the gate his commemorative figure stands … with Liberty at his feet: *flos mercatorum*.



⁴ & the poor man (Richard II) gave him 2 cats – signs identifying the bearer as ‘a personal representative (of the crown, as it were),’ such as, a pennant or banner (*emblazoned with ‘a lion rampant’*), or a scepter/wand (such as *a fasces*), seal, or ring - *to venture* ...

& these produced great wealth. (WA Clouston, *Popular Tales & Fictions*, 1887, ii. p. 65)



Leviathan often found in grimoires, unknown artist.

*Cf. Gen. 41:41-51(-55) – Herewith, Pharaoh told Joseph, “I place you in charge of the whole land of Egypt.” – With that, Pharaoh took off his signet ring and put it on Joseph’ finger. He had him dressed in robes of fine linen and put a gold chain about his neck. He then had him ride in the chariot of his vizier, and they shouted “*Abrek!*” before him. Thus was Joseph installed over the whole land of Egypt: “I, Pharaoh, proclaim,” he told Joseph, “that without your approval no one shall move hand or foot in all the land of Egypt.” Pharaoh also bestowed the name of Zaphnath-paneah on Joseph, and he gave him in marriage Asenath, the daughter of Potiphera, priest of Heliopolis.*

Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt. After Joseph left Pharaoh’s presence, he traveled throughout the land of Egypt. During the seven years of plenty, when the land produced abundant crops, he husbanded all the food of these years of plenty that the land of Egypt was enjoying and stored it in the towns, placing in each town the crops of the fields around it: Joseph garnered grain in quantities like the sands of the sea, so vast that at last he stopped measuring it, for it was beyond measure. Before the famine years set in, Joseph became the father of two sons, borne to him by Asenath, daughter of Potiphera, priest of Heliopolis. (He named his first-born Manasseh, meaning, “God has made me forget entirely the sufferings I endured at the hands of my family”; and the second he named Ephraim, meaning, “God has made me fruitful in the land of my affliction.”

When the seven years of abundance enjoyed by the land of Egypt came to an end, the seven years of famine set in, just as Joseph had predicted. Although there was famine in all the other countries, food was available throughout the land of Egypt. When hunger came to be felt throughout the land of Egypt and the people cried to Pharaoh for bread, Pharaoh directed all the Egyptians to go to Joseph and do whatever he told them.) [The Star or Shield of David, a sign of the Covenant of Abraham, giving him dominance over the Nations And Creatures (i.e. the different races among slaves); also GEN 12:3 – “And I will bless them that bless thee and Curse him that Curseth thee; and in thee Shall all Families on the Earth Be Blessed. It carries The Protection of The Most High Elyown Elyown El.” Also called The Seal Of David, a Hebraic Signet used by all of Abraham’s seed, as a symbol of the six days of creation before The Sabbath GEN 2:2; And on the seventh day God Ended his Word which he Had Made and he Rested on the seventh day from all his work which he had made.]

Bede's Death Poem

Fore ðæm nedfere nænig wiorðe
ðonc snottora ðon him ðearf siæ
to ymbhyggenne ær his hiniunge
hwæt his gastæ godes oððe yfles
æfter deað dæge doemed wiorðe.

*Ephesians 6:11-17 – Put on the whole armor of God that ye may be able to stand against the Wiles of the Devil. For we wrestle not against Flesh and Blood but against Principalities, against Powers, against the Rulers of the Darkness of this World, and against Spiritual Wickedness in high places. Wherefore take unto you **the whole armor of God**, which ye may be able to with stand in the Evil Day and having done all to stand – stand therefore having your loins girt about with Truth and having on the breastplate of Righteousness. And your feet shod with the preparation of **the Gospel of Peace**; above all, taking the shield of Faith wherewith ye shall be able to quench all the fiery darts of the Wicked. And take the helmet of Salvation the sword of the Spirit which is the Word of God.*



The Brazen Serpent, Julius Schnorr von Carolsfeld (1851-60)

And the Lord said unto him [Moses], What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand. [Exodus 4:2-4] And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten [by a serpent], when he looketh upon it, shall live. [Numbers 21:8]

Following: A serpent is crucified on a cross. In the left foreground a tulip-like flower is wilting, its flowers bending to the ground. Immediately behind this a tree stump sprouts new leaves.

छिर्ण्यानि श्री-

४२



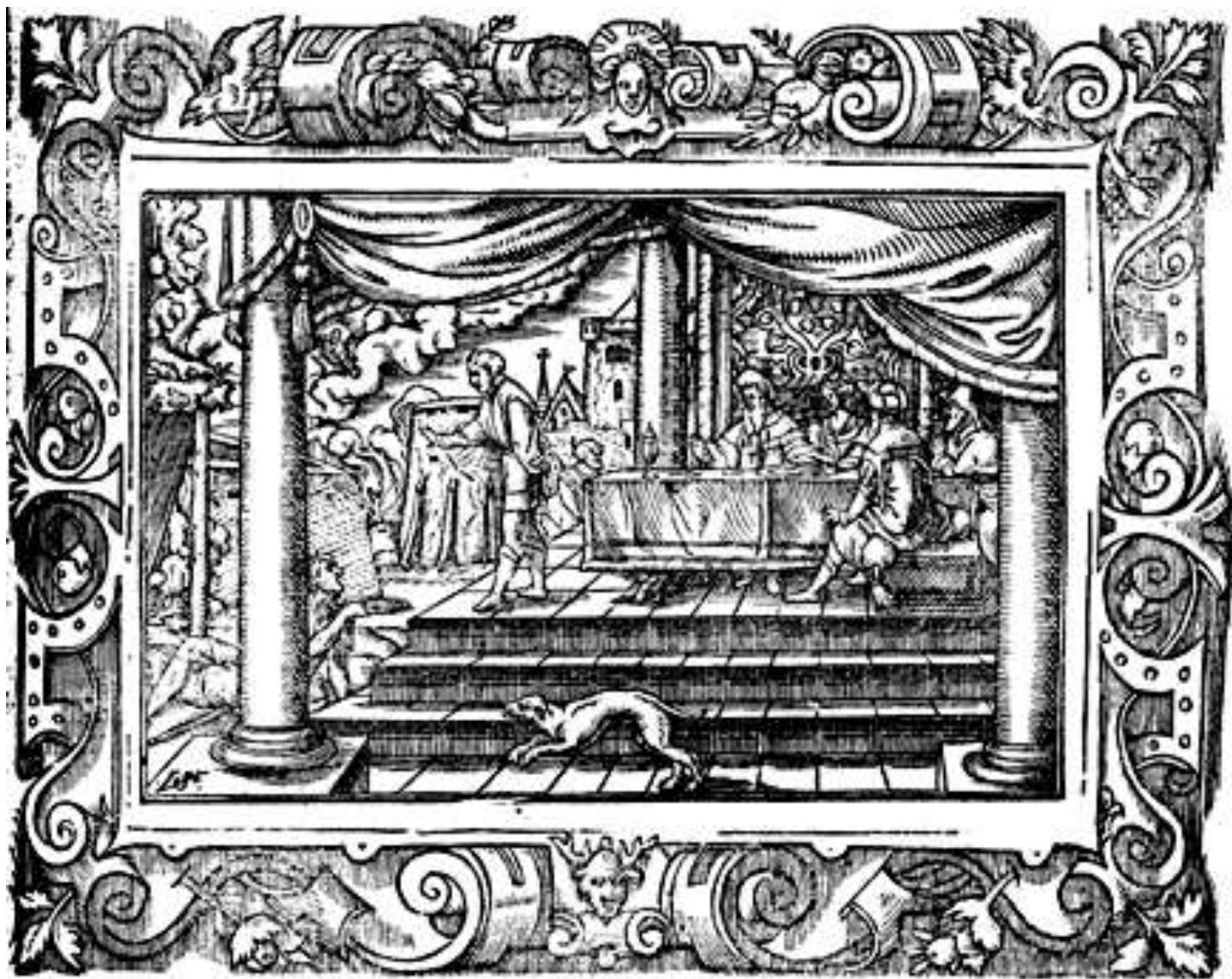






Following: Hans Collaert, *Tamar* ('Bella Thamar') stands triumphant at the entrance of Enaim, on the road to Timnah. *The staff and ring she holds signal that she has been successful in her mission to seduce Judah.*

for Simon al-Eazarus' woe, exaggerating all the worst within himself & more terrible ... he locked the door in the people's faces, but did not he go in,⁴⁶



Haeredes Arnoldi Birckmanni: *Biblia, as vetustissima exemplaria: nunc recens castigata Rich Man and Lazarus* (Luke 16): Lazarus sits at the gate of the rich man, who lives in luxury. In the rear, the rich man begs Abraham to allow Lazarus to put water on his tongue to quench his torment.

The monogram of the artist, Virgil Solis (1514-1562), has been placed in the lower left corner of the woodcut.

⁴⁴ Better to go to bed supperless, than rise in debt.

What lazy rogues are these to lie in bed so long,
I dare-say they have no clothes to their backs;
for 'Laziness clothes a man with rags.'



143

ଶ୍ରୀକୃଷ୍ଣାପଦମନ୍ତର ପାଦମନ୍ତର ପାଦମନ୍ତର

ମେଁ

**nor allow those who were trying to enter
in to the Kingdom of Heaven. An hypocrite
who took advantage of widows & robbed orphan's ⁴⁷
of their homes, making a show of saying long prayers ⁴⁸
& boasting ⁴⁷ about GOD Behold! US ... the sure reality: he will be punished most severely.** ☭

**Then Liberalis sent out his hungry dogs, to bite him as he lay. ⁴⁹
The hungry lazarus, fully covered with ulcerated sores over his body ⁵⁰
& in the extremity of weakness
to which disease & hunger had reduced him,
found sympathy only from the dumb, unclean animals who pestered him, snarling
dogs wandering about through the streets of the city,
roaming about for food & growling
as if they did not find enough. ⁵¹
But ⁵²**

⁴⁵ Cf. Marlowe, *Riche Jewe*, I ii 166-163 – Barabas: “& here upon my knees, striking the earth, / I ban their souls to everlasting pains / & extreme tortures of the fiery deep.”

⁴⁶ Sūra XII 103: Most people, no matter what you do, will not believe. Cf. Sūra XII. 106: The majority of those who believe in GOD do not do so without committing idol worship. [Sūra XXIX 6: Those who strive, strive for their own good. GOD is in no need of anyone.]

The Test is Mandatory. Do the people think that they will be left to say, “*We believe*” without being put to the test? We have tested those before them, for GOD must distinguish those who are truthful, and He must expose the liars. Do those who commit sins think that they can ever fool us? – Wrong indeed is their judgment. Anyone hoping to meet GOD, (should know that) such a meeting with GOD will most assuredly come to pass. He is the Hearer, the Omniscient: [Sūra XXIX 2-6]

Proclaim: “If your parents, your children, your siblings, your spouses, your family, the money you have earned, a business you worry about, and the homes you cherish are more beloved to you than GOD and God's messenger of the Covenant, and the striving in His cause, then just wait until GOD brings His judgment.” GOD does not guide the wicked people: [Sūra IX 24]

⁴⁷ Sūra IX 26: Then GOD sent down contentment upon His messenger and upon the believers. And He sent down invisible soldiers; He thus punished those who disbelieved. This is the requital for the disbelievers.

⁴⁸ Paul, in Philippians gives a reference to ‘dogs’ which is traditionally interpreted as referring to Jews because of the subsequent discussion of circumcision, but may possibly be referring to the castration aspect of the goddess religions: “Watch out for those dogs, those men who do evil, those mutilators of the flesh: For it is we who are the circumcision, we who *worship by the Spirit of God*, who *glory in Christ Jesus* and *who put no confidence in the flesh*.” “There shall be no cult whore of the daughters of Israel, or a sodomite of the sons of Israel. Do not bring any whore, sodomite, or dog into the House of the Lord. For “these things are a detestable abomination to the Lord.” (Sodomites and dogs are biblical names for homosexuals.) [DEUT. 23:17-18]

(Dogs were scavengers and kept towns clean by consuming garbage and unburied corpses.)

⁴⁹ ISA 1:6 – “And from the sole of your foot to the crown of your head is no sound health – but only a mass of festering wounds, bruises, welts, and raw, open sores never cleansed nor wrapped up within bandages or mollified and softened with medicinal oils nor soothing ointment.” Every part of the body, the least as well as the chiefest was plagued – plagues were so grievous that they were incurable – a wretched condition, obvious to all. Cf., **Adam's fall:** This passage declares the total depravity of human nature. – While sin remains unrepentant, doing nothing toward healing [] The evil nature is in every one of us; only Jesus and His Holy *sanctifying* Spirit can restore *us* to spiritual health.

**they had no power to bite at all & licked the sores away,
their moist, smooth tongues assuaging
rather than exasperating the smart of the wounds:
the time came, as it fell out upon a day,
when *the poor beggar*, the picture of helplessness & abject poverty,⁵³
Freedom, sickened & died;⁵⁴
& a single blast of trumpet sounded,
& earth & mountain heaved up & crushed in a single crash,
on that day *the great event* came to pass;
& the heaven cleaved asunder & appeared very fragile on that day,
& the stars scattered, & the rivers diverted, & the grave was laid open:
the angels standing on its sides,
then came two angels out of Heaven,⁵⁵**

It is of the Lord's tender mercies *that* we are not consumed.

50

Selah.

And in the evening they shall return, they shall howl like a dog, and go round about the city. They shall wander about for meat, and stay all night if they be not satisfied. But as for me, I will sing of thy strength; yea, I will sing aloud of thy loving-kindness in the morning; for thou hast been to me a high fortress and a refuge in the day of my trouble. Unto thee, my strength, will I sing psalms; for God is my high fortress, the God of my mercy. [Ps 59:14-17] Cf. Ps 122:2 – “Our feet we set towards you Gates, O! City of Newly-Weds & those Nearly Dead.”

⁵¹ Cf. Marlowe, *Riche Jewe*, ii 202, 203 *Barabas*: “... You that / were never possessed of wealth, are pleased with want.”

⁵² Johnny Green, *lit.*, a swaggerer, ever with a sneer upon his face, the sturdy, impudent beggar who laughs in his sleeve at the folly of his dupes, while he bullied them with his threats, if they were backward to give.

Ding, dong bell.

It is the money-bearing image that brings his revenue; it is this that affords all the wealth. Who is it takes it out? The curse to us all, the snide monk - while industry & hard work alone avail the vassal-peasant, the idle pick-a-pocket career of the monk affords him abundance.

“Pretty Jan Watts / We are troubled with rats, / Will you drive them out of the house? / We have mice too in plenty, / that feast in the pantry, / But let them stay, / & nibble away, / ‘What harm is a little brown mouse?’”

[Cf. *the Pie-eyed Piper, Savonarola, Rasputin, &c.*]

⁵³ 28 August 1963: “*Let Freedom ring ...*” old Negro spiritual quoted by Martin Luther King, (*Closing Speech – March on Washington*):

*Free at last, free at last, thank God Almighty
we are free at last ...*

⁵⁴ EPH 2:17 – “He Came and announced the *Good News* of Peace to you – afar off. – making *gentle-lipped* peace again to [those] near and distant.” God has left nothing undone for our salvation that omnipotence can do.

“I create the fruit of the lips: Peace, peace, I am the one creating praise on the lips of the mourners in Israel who gives them reason to celebrate. Complete prosperity is available both to those who are far away and those who are nearby,” says the Lord, “and I will heal them.” [Cf. ISA 57:19]

The Jews were monotheists who had the Law, the Temple, the Sacrificial System, and the Prophets of the One *True* God to prepare them for Messiah’s coming. They had very high standards of public morality. They were NEAR!

his soul therein to guide. “Rise up, TĀbŪt.⁵⁶

O rise up *Brother Freedom*, & go along with us; for you've a place⁵⁷



Death leaping from Hell on his charger with arrow and coffin, to claim his rights over mortals

Le grant calendrier, printed by Nicolas le Rouge, Troyes, 1496

The Gentiles were polytheists given up to every kind of sensuality, most of whom were not even seeking the truth. They were FAR!

But neither was IN the Kingdom. Both needed the same message of repentance toward God and faith in Jesus Christ.

Also, the natural leaders to whom a discontented peasantry, which had no wish to arrogate to itself democratic rights to share in government, might turn ‘in their struggle, ancient and inherent right on their side: though the ‘naked power of naked corruption’ seize or suppress that right. *Villeinage* was a legal status, not an economic one. *Lordes* rights over vassals were again legal, they could be taxed at his will, they were his *justiceables* and against him, and him only, they had no recourse to common law.

⁵⁵ LUKE 23:42 – “I tell you truly, today you shall be with ME in Paradise.” Cf. Sūra II 248: And (further) their prophet said to them, “The sign of his authority is that the *Ark of the Covenant* will be restored to you, bringing assurances of security from your Lord, and relics left by the people of Moses and the people of Aaron. It will be carried by the angels. This should be a convincing sign for you, if you are really faithful believers.”

⁵⁶ Cf. Marlowe, *Riche Jewe*, I ii 313, 314 *Abigail*: “Grave Abbess, & you, happy virgins’ guide, / Pity the state of a distressed maid.”

prepared in Heaven, for you to sit on an angel's knee.”
 & his righteous soul was by the angels carried
 & safely borne ... brought to sit down
 at the chiefest of places of honor & fidelity,
 to this haven of rest & consolation in the midst of lofty gardens,
 the clusters of whose fruits will be within easy reach,
 & springs, under the Throne of Glory ⁵⁸
 where the light of the sun reflected
 by the Prophet's side – “Salam.
 Peace be upon You, O Prophet of God Almighty Most High” –
 whom Our Father hadst prepared
 in Paradise & made known at the Feast
 where all those who worship & obey will have plenty
 to eat & drink in the Kingdom of GOD Sieg und Hiel in Heaven
 where the faithful cast anchor & are in quietness
 of an innermost communion of grace (& peace) & truth of MA'At,
 & are at peace after all the small & temporary troubles
 we suffer, the storms of life
 brought to a tremendous & eternal glory,
 much greater than the troubles, our belief encouraged
 & strengthened, protected by GOD Blessed Be & remaining true
 to the faith. Never suffering torment
 having proclaimed GOD's A.L.M.R. WORD & having been faithful
 in witnessing to a sweet & joyful painless expectation
 of blissful repose, giving thanks to GOD's Taq-wāid Great Mercy
 by raising from death. Filled with living hope
 & looking forward to possessing the rich blessings
 GOD IZ'KA keeps for His People in Heaven,
 where they cannot decay or spoil or fade away;
 they are for those who through faith are kept safe
 by GOD's ZIKR Power for the Salvation which is ready to be
 filled at the end of time. On that day you will be presented before GOD Tā-Hā
 & no secret action of yours will remain hidden from you. ⁵⁹

⁵⁷ Around the head of an enthroned being, in LORENZETTI's 'The Allegory of Good Government,' are the letters C S C V – *Commune Sænorum Civitatis Virginis* – at whose feet are two children at play 'building cities': Remus Ascius & Senius, the founders of Siena ... Peace, Fortitude, & Prudence, on the left, & on the right, Magnanimity, Temperance, & Justice - six crowned figures of state.

& at far right Wisdom, with book & scales, sits enthroned.

⁵⁸ Cf. 1 COR 13:12 – “Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”

While the terms “parallel universe” and “alternative reality” are generally synonymous, the worlds portrayed are separate from our own, and hidden to everyone except those who take the difficult journey there. In some cases, physical travel is not even possible, and the character in our reality travels in a dream or some other altered state of consciousness, as a major theme – the nature of reality itself questioning the waking world. – The focus is not on one world or the other, but on both, and their interaction.



Death and the poor fool

Sebastian Brandt, *Navis Stultifera* (*Ship of Fools*), printed by Bergman de Olpe, Basle, 1494

(The existence of alternate realities was first established in the original Star Trek series episode "The Alternative Factor" [episode #27, production #20, broadcast on 30 March 1967]: "Sensors" locate a human presence that "wasn't there before ..." The crew encounters multi-dimensional time-traveler, named Lazarus, who appears to undergo extreme shifts in behavior. After a time, it was discovered that there were two men, one from an alternative anti-matter universe who was calm and rational, and another from our universe who was irrational. The Lazarus from the alternative reality said that there was a corridor of sorts between the universes where he and his counterpart could safely meet; if they met outside the corridor, both universes would be annihilated due to the contact between matter and anti-matter. [] The two Lazarus are trapped between universes, apparently doomed to fight each other for eternity.)

**He who is given his record in his right hand will say: Come read
 my record: I knew I would meet my reckoning.**
**So he will have a delightful life. Be glad about this,
 even though it may be now necessary for us to be sad
 for a while ... because of the many trials we suffer - ⁶⁰
 their purpose is to prove that our faith is genuine.**
**Even silver is purified by fire, & gold,
 which can be destroyed, is tested by fire, & so your faith,
 which is more precious than gold, must also be tested,
 so that it might endure & prove to be
 as pure as refined gold. Then you will receive praise
 & glory & honor on the Day of Revelation.**
**You will be told: Eat & drink without care,
 because of that which you did in days gone by.**
You love GOD Tā. Sīn. Mīm. though you have not seen Him ⁶¹
**& you believe in Him, although you do not now see Him:
 so rejoice a great & glorious joy
 which words cannot express, because you are receiving
 the Salvation of your Souls,
 which is the purpose of your faith in Him. Then,
 those who are now last will be first
 & those who are now first will be last
 & the wicked are afflicted with horrible ⁶²
 & frightful dreams. ⁶³**

⁵⁹ Cf. 1 PET 1:6, 7 – “Wherein you should be exceeding glad and greatly rejoice, though now *for a season*, if needs be, ye are in heaviness through manifold temptations and must suffer grief in all kinds of trials. These have come so that your faith – of greater worth than gold, which perishes even though refined by fire – may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.”

⁶⁰ Cf. PROV 1:7 – “FEAR of the Lord is *the first-fruit* of Wisdom: but fools despise wisdom and instruction.” Also, cf. PROV 7:1 – “My son, keep *my words* and safely store up my sayings treasured within you.”

⁶¹ *Truthe, Reste, & Pes* 25 ... 33: “Whanne lawe is put fro right assise ... (When law is deprived of true justice ...) / That kingdom shall have reste & pes.”

⁶² Cf. 2 ESD 16:77 – “Woe be unto them that are bound with their sins, & covered with their iniquities.”

MATT 5:39-41 – “But I say to you, you are not to resist an injury ... give to ‘the one who begs from ye’ / & turn not away from ‘the one who wants to borrow.’ Also cf. Marlowe, *Riche Jewe*, II iii 179 – *Ithimore*: “O brave master! I worship your nose for this.” [Barabas wore a large artificial nose, the stage mark of the usurer.]

“What’s that to you?”

Sophia, mother of the Hanoverian Dynasty

Mahomet is said to have assured his followers, that paradise was seated in heaven, and that Adam was cast out from thence when he transgressed: The nomenclature of the newcomers was as characteristic as their appearance; quite soon after the accession of the Hanoverian dynasty ... beards were worn only by the Rabbis and persons newly arrived from abroad; the portraits which have survived from the beginning of the eighteenth century show little to differentiate the Jew from his neighbour; so long as it was in fashion he affected the irksome dignity of a periwig, which rabbinical regulations expressly permitted him to comb out on the Sabbath. Whereas the Sephardic Jews (fleeing from the dungeons of the Inquisitions of Spain

and Portugal) had established surnames previous to their arrival in England (generally the Gothic patronymics assumed by their baptized ancestors), this was the case with their **Ashkenazi** co-religionists in only a minority of cases [] now become **the rule in the London Ghetto**.

In 1732, indeed, a certain Osborne published a paper recounting in lurid detail how the Portuguese Jews in London had murdered a woman lately arrived from abroad and her newborn child, on the ground that the father had been a Christian.

There was probably no country in Europe wherein Jewry received better treatment than England: Even in Holland they were excluded from certain towns and provinces, and in Turkey they received only the restricted rights of unbelievers. In Germany and Italy the Ghetto system still prevailed; from Spain, Portugal, and much of France, there was complete and even barbarous exclusion; Polish Jewry was terrorized and almost without rights; *Danish Jewry was insignificant*. In England, on the other hand, the Jews were under the protection of the law, could settle anywhere they pleased, and enjoyed virtual social equality.

The most prominent among them were still of course the financiers and merchants, some of whom had begun to intermingle on friendly terms with English society ...: When, in 1744-5, the Empress Maria Theresa banished the Jews from Bohemia in revenge for offences committed by the Jews in Alsace, *but* the community of Prague – one of the Oldest and most numerous in Europe – appealed to Jews throughout the world, asking them to use what influence they could to obtain a reprieve: The leading members of the Great Synagogue in London immediately petitioned the King, who received them in audience, shaking his head in sympathy, rolling tears within his eyes, repeating: “**It is not right that the innocent should suffer with the guilty.”**

“A man of nice honour suffers more from a kick, or slap in the face, than from a wound.”

Sir John Owen, a Welsh gentleman of humorous intrepidity: when he, with the lords (Capel, Holland, Loughborough, and others), were condemned to be beheaded, he made his judges a low bow, and gave his humble thanks; at which a bye-stander, surprised, asked him what he meant? To which the knight, with a broad oath replied, that, “it is a great honour to a poor gentleman of Wales” to lose his head with such noble lords, (for, in truth, he was “afraid they would have hanged him”).

Sir Walter Raleigh says, to be stricken with a sword is like a man, but to be stricken with a stick is like a slave. Mark: Sophia had only three grandchildren and two of them married each other; so the entire bloodline went to George I and George II of Britain, and the sister of George II and her cousin/husband who formed the Prussian monarchy which eventually became the German emperors: (George III was the first of the Hanoverians to actually be born in England but he suffered periods of royal insanity and the then undiagnosed disease of prophyria): (*None of the first three Hanoverian kings bothered to visit Scotland, Wales or Ireland.*)

In 1714, the line of Brunswick-Lüneburg or Hanover succeeded the House of Stuart as kings of Great Britain in the person of George I, but because **the SALIC LAW** barred women from the succession (of Hanover) was separated from the British crown on the accession of Queen Victoria (1837): The present British Royal Family is called the House of Windsor: Until 1917, this House was called the House of Hanover or Saxe-Coburg-Gotta when Queen Victoria married Prince Albert of Saxe-Coburg-Gotta in 1837. From 1714 through to 1901 the kings always married to a German spouse and ensured that every “English” king had a German born mother and a German-speaking father: German was the natural language of the court; when Victoria came to the throne, while she spoke English, German was her language of preference: She was, of course, mother to an Empress of Germany, grandmother to the Kaiser Wilhelm, mother of the Grand Duchess of Hesse and to the countess von Battenberg – matriarch to a regiment of European kings, queens and other royals. (The dynasty of von Braunschweig-Länberg maintained its German cultural background until Victoria married a German cousin Albrecht von Sachsen-Coburg und Gotha. The last Tsar of Russia could also trace his ancestry to George II, King of Great Britain through three different bloodlines, and his wife was a grandchild of Victoria.)

“*A History of the Jews in England,*” Cecil Roth, 1941. Chapter 9: *The Jews under Anne and the First Hanoverians (1702-60):*

“Once information is sent across borders, it’s difficult, if not impossible, to control ...”

But, Lord, how surpris’d when they heard of the News
That we were to be Servants to Circumcis’d Jews,
To be Negroes and Slaves instead of *True Blues*,
Which nobody can deny – *and so say all of us.*

NOW MARK: The Treason Felony Act of 1848 is still in force in the United Kingdom. This means that if anyone advocates the abolition of the monarchy, even by peaceful means, they can wind up being imprisoned for life. Cf. the expanded law enforcement powers of the **USA Patriot Act** – “*Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001*” – *allows the United States government to access Canadians’ private information, such as personal medical records:*



The Miser

Death has burst into his strong room, where he is sitting among his chests and bags of gold, and, seated on a stool, deliberately collects into a large dish the money on the table which the miser had been counting. In an agony of terror and despair, the poor man seems to implore forbearance on the part of his unwelcome visitor.



Baphomet [Eliphas Levi]

But he who is given his record in his left hand will say: ⁶⁴
Would that my death had made an end of me! ⁶⁵
The wicked tell GOD Tā. sīn. to leave them alone;
they don't want to know His will for their lives.
They think there is no need to serve the ONE TRUE GOD WORD ⁶⁶
nor any advantage in praying to Him. They claim
they succeed by their own strength, but
their way of thinking I can't accept.
Was a wicked man's light ever put out?
Did one of them ever meet with disaster?
Did GOD Praise Be to GOD ever punish the wicked in anger

⁶³ But now, if thou wilt be perfect, he that hath a purse, let him take it, & likewise a script, & he that hath not, let him sell his coat, & buy a sword: go sell what thou hast, & give to the poor, if thou shalt have treasure in heaven: (See LUKE 22:36 & MATT 19:21). Cf. *Truth, Reste, & Pes* 55-60: “Rathere than fighte, a man go sell / On of his clothes, & buy him pes. // A worthy knight wol worship wynee; / He may not yelde hym though me thret, / But rather as Malice doth begynne, / Quench hit at the firste het.”

⁶⁴ Cf. Marlowe, *Riche Jewe*, II ii 180-182; 199-203 *Barabas*: “As for myself, I walk abroad o’ nights / & kill sick people groaning under walls; / Sometimes I go about & poison wells ...”; “I’d fill the jails with bankrouts (bankrupts) in a year, / & with young orphans planted hospitals, (filled the poor houses), / & every man made some or other mad, / & now & then one hang himself for grief, / Pinning on his breast a long great scroll / How I with interest tormented him.”

⁶⁵ See ISA 57:16-21 – “For I will not contend *with you* for ever, nor will I always be angry; for **the Spirit of Life** would grow faint before Me, and **the breath** of those whom I have made. Because of the iniquity of your unjust gain I was angry and struck you; I hid My face *from thee* and was wroth, and you went on forwardly – turning away in **the heart**. I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating **the fruit of the lips** – praise. “Peace – perfect peace to him who is far and to him who is near,” says the LORD, “*and I will heal him.*” But the wicked are like waves tossing upon the raging sea, *which cannot rest*, for it cannot be quiet, and its churning waters toss up slimy refuse and muddy mire.

“THERE IS NO PEACE FOR the wicked.”

With the Lord there is neither beginning of days, nor end of life, nor change of time. His name is holy, and all must know him as a holy God. He will have tender regard to those who bring their mind to their condition, and dread his wrath. He will make his abode with those whose hearts he has thus humbled, in order to revive and comfort them. When troubles last long, even good men are tempted to entertain hard thoughts of God. Therefore He will not contend for ever, for he will not forsake the work of his own hands, nor defeat the purchase of His Son’s blood. Covetousness is a sin that particularly lays men under the Divine displeasure. [] Their ungoverned lusts and passions made them like the troubled sea. Also the terrors of conscience disturbed their enjoyments. God hath said it and all the world cannot unsay it: “That there is no peace to those who allow themselves in any sin.”

If we are recovered from such an awful state, it is only by the grace of God. And the influences of the Holy Spirit, and that new heart, from whence comes grateful praise, the fruit of our lips, are his gift. Salvation, with all its fruits, hopes, and comforts, is his work, and to him ... all the glory. There is no peace for the wicked man; but let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

Matthew Henry’s Concise Commentary

**& blow them away like straw in the wind, or
 like dust carried away in a storm? You claim
 GOD o mankind! seest thou punishes a child for the sins of a father. ⁶⁷
 No! GOD F'al-aq didst not bring disaster on their homes; ⁶⁸
 they never had to live in terror. Yes,
 all their cattle bred & gave birth without trouble.
 Their children run & play like lambs & dance
 to the music of harps & flutes. They live out their lives
 in peace & quietly die without suffering. ⁶⁹
 Let GOD whatever is punish the sinners themselves;
 let Him show that He does it because of their sins.
 Let sinners bear their own punishment:
 let them feel the Wrath of Almighty GOD ar-Rahimām ☺**

**The Inevitable! What is the Inevitable?
 What has made thee know what the Inevitable is?
 When a man's life is over**

⁶⁶ Cf. Marlowe, *Riche Jewe*, I ii 342-345 *Barabas*: “Child of Perdition, & thy father’s shame! / What wilt thou do among these hateful fiends? [The Christian nuns] / I charge thee on ‘my blessing’ that thou leave / These divills, & their damned heresay.”

Also cf. Engels, *The Origin of the Family, Private Property, & the State*, p. 65: “The modern individual family is founded on the open or concealed domestic slavery of the wife, & modern society is a mass composed of these individual families as its molecules.” [(*Ibid* pg. 67): “Can prostitution disappear without dragging monogamy with it into the abyss?”]

Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

⁶⁷ The sin of the daughter: Cf. Marlowe, *Riche Jewe*, II ii 369-371 *Mathias*: “... better would she far become a bed, / Embraced in a friendly lover’s arms / Than rise at midnight for a solemn mass.”

GEN 6:1-8: Human creatures are but flesh: Now it came to about, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (*lacking positive spiritual attributes*) saw the daughters of men that they were fair; and they took them wives of all which they chose. [MATT 24:38, 39; LUKE 17:26. 27: For in those days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. And they knew nothing until the flood came and destroyed all away.] It will be the same at the coming of the Son of Man. And the LORD said, “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

There were giants in the earth in those days [NEPHILIM]; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, “I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repentheth me that I have made them.”

But Noah found grace in the eyes of the LORD.

⁶⁸ Abdullah ibn Mas’ud reported that the Prophet said, “Whoever recites surah al Waqiah (*Inevitable, Event or Revolution*) at night would never encounter poverty” [Ibn as-Sunni 620, Bayhaqi]. According to Ustadz Quddus, reading *Suratul Waqiah* during dawn, “your money will never be zero.” The Prophet Muhammad also said: “Surah al Waqiah is the Surah of Wealth, so recite it and teach it to your children.” [Ibn Asakir]

does he really care whether his children are happy? ⁷⁰
Can a man teach GOD o Prophet – ‘alyhi salām who judges ⁷¹
even those in high places?
With many other words He warned & pleaded with them: ⁷²

الواقعة سورة

69

Women were not allowed in the medieval universities.

Male dominance and male monopoly reigned in the educational system in the medieval England, which entirely ignored girls. Very few young ladies went to what could be described as a school, although most of them were homeschooled. The basis of their education was the same everywhere – beside religious studying girls learned to play a musical instrument and to sing, but most importantly – how to keep a successful household for your husband.

Queen Elizabeth I (1533-1603) had a reputation of a highly educated lady as being a princess she had been getting prepared for ruling the country. Every day for three hours she had been studying history, besides that she'd been learning astronomy, mathematics, logic, philosophy, architecture and poetry; she knew Latin and Greek, spoke French, Spanish, Italian: Queen Elizabeth could talk to several ambassadors from different countries in their own languages at the same time; and nobody could compare to her in the art of writing letters. James I of England (1566-1625) was quite skeptical about women's education: his favourite – Princess Elizabeth – spent most of her time outdoors, foxhunting or horse riding with her brother; her education was limited to the ability to communicate in French and Italian and singing and dancing. Mary II of England (1662-1694) was considered a perfectly educated lady ... despite her interest in architecture, gardening, collecting porcelain, embroidery, and poetry, she was quite bad at spelling; her younger sister Anne of England, Scotland and Ireland wasn't any different – her knowledge of history, geography, art and literature, was disappointing: She used her excellent memory exclusively only to memorize the court etiquette. Occupying the highest office in the State, Queen Anne did not completely understand what was happening in the world and in her own kingdom.

In the 17th century feudal England gradually turned into a bourgeois state, which affected the educational system in the country. [The Blog of an Art Admirer & History Lover:

<http://artreaching.blogspot.com/2009/07/hitlers-drawings-and-watercolors-nazis.html>

More info: *Women's education in early modern Europe*, Barbara J. Whitehead (books.google.com)]

Laws are in the King's mouth, or sometimes in his breast.

Cf., the Ceremony of Opening 'the mouth' – Egyptian Book of the Dead.
[Read JOB 3]

⁷⁰ JOB 21:22. Cf. 1 PET 1:16 – "Become Holy, for I Myself AM Holy."
⁷¹

"Christianity is an invention of 'sick brains' – the best thing is to let Christians die 'a natural death.'"
Adolf HITLER

Cf. Marlowe, *Riche Jewe*, II iii 315 Barabas: "It is no sin to deceive a Christian."

⁷² MACHIAVELLI, Prince. XXV: "FORTUNA" is arbiter but of half our lives leaving the other half-or-so to be controlled by ourselves – & if a man keeps to his inner spirit & yet adapts himself to circumstances, she may favour him at any moment. Cf. John the Schep Ball, who was made "a peasant's priest" by Wycliffe, & opposed to some of the church tenet: & was excommunicated in 1376 for his advocacy of 'ecclesiastical poverty' & social equality:

“Save yourselves⁸⁶ from *this corrupt generation.*” ⁷³ ☈



Mephistopheles flying over Wittenberg, in a lithograph by Eugène Delacroix

Men fight & lose the battle, & the thing they fought for comes about in spite of their defeat,
& when it comes turns out to be not what they meant.

Johan the Schep Ball, *hanged & drawn & quartered*

And, he's right: In a representative democracy if you can control the majority and get them to vote for, and elect, your candidates, then you can control everyone; because, once “democratically elected,” your candidates will pass whatever laws are needed – *as was done by Hitler in the 1930s. (The ancient civilizations of Syria-Mesopotamia were experimenting with popular assemblies up to 2000 years before the Athenians: Athens, about 2,500 years ago, wasn't where democracy was born but it was, as Keane points out, where it suffered its first death.)*

⁷³ ACT 2:40 – Cf. LUKE 6:24-26 – But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.



The Dance of Death

Young and old, rich and poor, all are invited to join in the festivities ...

**But alas! they rejected the warning of the calamity & will be destroyed
with a violent blast, by a fierce roaring wind
which I Caused⁷⁴**

⁷⁴ In *Vox Clamantis* ("the Clamoring Voice of one crying out) is a poem by John Gower; the image *an* "an archer shooting arrows at *the world* [– a globe]" appears below four lines of Latin verse (translated into English here): "I throw my darts and shoot my arrows at the world, but where there is a righteous man, no arrow strikes. But I wound those who live wickedly. Therefore, let him who recognizes himself there look to him." Although the symbolism is unclear, some believe the divisions of the globe symbolize the three estates (nobility, clergy, and peasantry); in this context, the archer represents the poet, whose satire takes aim at all walks of society.

Thus fools *contra*iously do all:
They chatter when they should be dumb,
And when they ought to speak are mum.

Marie de France, *Fables* (c. 1190)

The Cock and the Fox

to blow against them
for seven nights & eight days in succession,
so that thou mightest have seen Divus Liberalis, lying prostrate ... guilty ⁷⁵
of sins, & he disobeyed the Messenger of the Lord,
He therefore Inflicted a Severe Punishment on him. ☺



⁷⁵ Cf. Marlowe, Riche Jewe, II iii 323 Abigail: "Nothing (but death) shall part my love & me."





Gustave Doré: “*Destruction of Leviathan*” (1865)



Martin Schöngauer, *the Temptation of St. Anthony*





SS



Predica dell'arte del bene morire

Girolamo Savonarola [Florence: Bartolommeo di Libri, after June 1497]: Rosenwald Collection

The Triumph of Death

Geoffrey Tory, *Horae in taudem beatissime virginis Marie*, printed by Simon du Bois, Paris, 1527





Death and the miserly fool

Sebastian Brandt, *Navis Stultifera* (*Ship of Fools*), printed by Bergman de Olpe, Basle, 1494



Dying man surrounded by his attendants.

Attributed to Albrecht Dürer; from the title page of a German edition of *Ars Moriendi*
Printed by Johann Weyssenberger, Nuremberg, 1509

The rich man also died & was buried:⁷⁶
there was not wanting: with great pomp & regal splendor
the long procession of the funeral solemnities
through the streets of the Holy City of Two-Fold Peace,⁷⁷
the crowd of hired mourners,⁷⁸
those newly-wed & those nearly-dead,⁷⁹

⁷⁶ *Gospel of Thomas*: “Jesus said, “There was a rich person who had a great deal of money, he said: ‘I shall invest my money ... so that I shall lack for nothing.’”

But that very night he died. ‘Whoever has ears should hear.’”

Funeral Dirge (Hymn, C.M.)^{G.T.T.}
Texas Manual of the Lodge

Master Mason:

Hark! From the tombs a doleful sound,
Mine ears attend the cry;
Ye living men come view the ground,
Where you must shortly lie.
Princes, this clay must be your bed,
In spite of all your towers;
the tall, the wise, the reverend head,
Must lie as low as ours.

⁷⁷ See LORENZETTI, *Ambrogio* – At the center of an “*Allegory of Bad Government*,” **Tyrannia** is seated on a dais: with the appearance of a demon with horns and fangs, and with long flowing hair; wearing a cloak with gold embroidery & precious stones ... a gold cup in her hand. And, at her feet, a goat – the traditional symbol of lust. Below is vanquished **Justitia**; broken scales scattered around her on the ground. Vices gather about the throne.

The “**FEAR SCROLL**” reads: “Because he looks for his own good in the world, he places Justice beneath tyranny.” So nobody walks this road without fear: robbery thrives inside & outside city gates. The city is surrounded by crenellated walls, isolated houses are torn down, ablaze; the streets are full of rubble, palaces collapse, hordes of soldiers commit acts of violence – killing and maiming. The hilly countryside is barren and bleak, the trees bear no fruit; loneliness reigns, the only activities are death and destruction – no one is working, just one artisan, a blacksmith (Hephaistos), forging weapons.”

⁷⁸ Cf. Marlowe, *Riche Jewe*, II iii 21, 22 *Barabas*: “& when we grin we bite; yet are our looks / As innocent & harmless as a lamb.”

⁷⁹ Cf. B & F *Maid's Tragedy*, I ii *Amnitor*: “As slow to fight with words as he is quick at hand.”

See, Pieter Bruegel the Elder, *The Triumph of Death*, oil on a panel, (c. 1562): The painting is kept at the Museo Nacional del Prado (The Prado), Madrid, Spain [162 cm. x 117 cm. (64 x 46 inches)]. Here we can see death by water and the rattling of bones as Death's legions harvest kings as well as peasants.

T. S. Eliot, *The Waste Land* (379-84):

And bats with baby faces in the violet light
Whistled, and beat their wings
And crawled head downward down a blackened wall
And upside down in air were towers
Tolling reminiscent bells, that kept the hours
And voices singing out of empty cisterns and exhausted wells.

Also see, “**The Triumph of Death**” by Hieronymus Bosch (born c. 1450, died August 1516); also known as Jerome Bosch: Dutch painter renown for his detailed, fantastic, often demonic imagery depicting

**the spices & ointments very precious wrapping the body;⁷⁹
nor yet the costly sepulcher,
on which the genial virtues of the departed were recorded.⁸⁰** ☺

**The splendid carrying of the forsaken tenement of clay
to the grave:⁸¹
awakening⁸²**



Goya, *Disasters of War* (*Los Desastres de la Guerra*, 27): *Charity* (1810-20)
etching and aquatint, 15.8 x 20.8 cm [6 x 8 in]

the torments of Hell – in *The Waste Land* desolation and despair, stony places, a church and a chapel, a flowing crowd, a hanged man, a city in the background a wheel, a bell, and, of course, death.

Cf. B & F *Nice Valour*, II i *Shamont*: “Never sat shame cooling so long upon me / Without a satisfaction in revenge; / & Heaven has made it here a sin to wish it ... / I have lost my peace & reputation.” Also cf. B & F *Love’s Cure*, V iii *Saavedra* (prev. not practicing what he preached): ““T is a hard task, to sail through ‘a sea of blood’ / To sail, & land at Heaven.”

And, cf. B & F *Maid’s Tragedy*, V iv *Amnitor*: “Thy sister is a thing to me ...
... a timeless death / Upon thyself.”

⁷⁹ SHAKESPHERE, *Richard II*, III ii 145ff. “Let us talk of graves, of worms, & epitaphs ...”

⁸⁰ PS 33:22 – “Let your mercy Lord Rest upon us, for our hope has been fixed upon you.”

⁸¹ SHAKESPHERE, *Richard II*, III iii 147ff. *Richard*: “For a little grave, / a little little grave, an obscure grave.”

⁸² GOD LOVES – Sūra III 77-80: As for those who trade away GOD’s covenant, and their obligations, for a cheap price, they receive no share in the Hereafter. GOD will not speak to them, nor look at them, on the *Day of Resurrection*, nor will He purify them. They have incurred a painful retribution. Among them are those who twist their tongues to imitate the scripture, which you may think it is from the scripture, when it is not from the scripture, and they claim that it is from GOD, when it is not from GOD. Thus, they utter lies and attribute them to GOD, knowingly. Never would a human being whom GOD blessed with the scripture and prophethood say to the people, “Idolize me beside GOD.” Instead, (he would say), “Devote yourselves absolutely to your Lord alone,” according to the scripture you preach and the teachings you learn. Nor would he command you to idolize the angels and the prophets as lords. Would he exhort you to disbelieve after becoming submitters?

**from his flattering dream of ease & self-enjoyment
upon the stern & terrible realities of eternity.⁸³**



**Then came two serpents out of hell,⁸⁴
his soul therein to guide, commanded: Seize him & fetter him;
& bind him with a chain of seventy-seven links, & cast him into hell.
He did not believe in GOD Kāf. Hā. Yā. ‘Ain. Sād. of vast power,
& did not urge the feeding of the poor. He has, therefore, no friend
here today; nor any food except the corruption
that flows from the bodies of the damned, which none but sinners eat.
In hell, the place of painful restraint
where devils & demons prayed they might not be sent
to be imprisoned in the depths of the abyss until final judgment
to be cast with death to the Devouress in the Lake of Fire,**

۲۴۱ ۸

The enmity between us and the Jews goes far back in time and is deep rooted.

There is no question that war between the two of us is inevitable.

Osama bin Laden, the dark prince of terrorism
Jonathon Miller interview, 1998

The terrorist draws inspiration from the Islamic prophet Mohamet's expulsion from Medina *the Illuminated City* – a petty trick done by the seventh-century Jewish tribe of Qaynuqa. For that, Muhammad expelled the entire tribe: (Mohamet's example cannot forbid Muslims from holding hatred in their hearts for Jews). At first Mohamet, a reformer of Judaism, lived peacefully with the Jews: Later, in the early fall of 622, Jibreel (*Angel Gabriel*) told Mohamet that “the Quraysh had devised a plot to stab him while he was sleeping.” Mohamet, with his closest friend, *Abu Bakr al-Siddiq*, however, had fled and taken refuge in a cave where, as they hid from their pursuers, a spider spun its web across the cave’s mouth. – When they saw that the web was unbroken, the Meccans passed by ...

Mohamet and Abu Bakr went on to Medina [] joyously welcomed by a throng of Medinans *as well as the Meccans who had gone ahead to prepare the way*.

This was the **HIJRAH** – anglicized as **Hegira** – usually, but inaccurately, translated as “**Flight**” – from which the Muslim era is dated. In fact, the Hijrah was not a flight but a carefully planned migration which marks not only a break in history – the beginning of the Islamic era – but also, for Mohamet and the Muslims, a new way of life. Henceforth, the organizational principle of the community was not to be mere blood kinship, but the greater brotherhood of all Muslims: **ISLAM**. The men who accompanied Muhammad on the Hijrah were called **the Muhajirun** – “those that made the Hijrah” or the “Emigrants” – while those in Medina who became Muslims were called the Ansar or “Helpers.”

⁸³ Cf. Froissart, *Chronicles*: “On Saturday morning, the king left the Queen’s wardrobe ... On the morning of the same day ‘all the bad men’ ...”

Also cf. Marlowe, *Riche Jewe*, II iii 36-38 – *Barabas*: “[Aside] Now will I show myself / To have more of the Serpent than the Dove; / That is more knave than fool.”

As well as, *Poor Peasants*, B-text, passus VI 50-51: “Know this in thin herte, / & that thow be trewe of thi tongue, & tales ...”

⁸⁴ Cf. Marlowe, *Riche Jewe*, III I 8 *Bellimira*, a courtesan: “Scholars I mean, learned & liberal ...”



Barbebleue

where his wicked soul was in torments, judged
according to what he had done & punished
with sufferings stored up for him, grown old
& prosperous, enough for his children & some
left over for his children's children.
Stripped of all wherein his soul delighted,
his purple robe, a garment of fiery flame,
the rich man with hungry longing & unsatisfied desire
of the soul, having planted in the field of his natural desires
& gathering from it the harvest of second-death,
lifted his eyes & looked up to seeth the Prophet – “Salam.

Peace be upon You, O Prophet of God Almighty Most High” –
afar off, with the beggar Simon al-Eazarus, called *Magus*, by his side,
who planted in the field of *the Spirit*
& from *the Spirit* gathered the harvest of Eternal Life:
happy & humble in His bosom, comforted,
a child of GOD al-Hāqqa pure in heart. Saved
from those who in this life have all they want
& with death, an eternal separation
of natural affinity in this world mingled & confounded.



Belial returning to the gates of Hell
Jacobus de Teramo's Das Buch Belial, printed at Augsburg, 1473



Top: Condemned souls of sinners carried by demons to a place of punishment

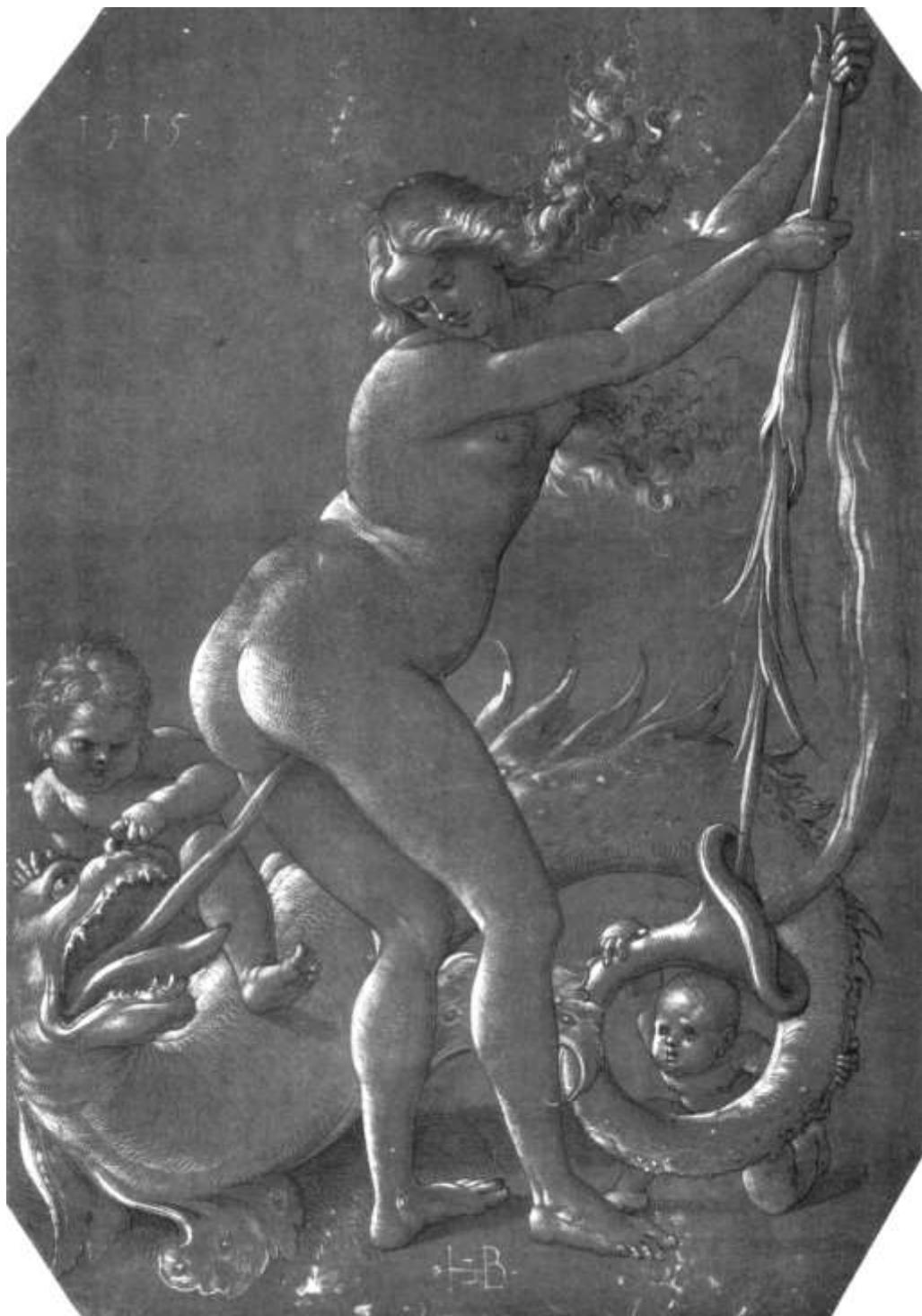
Milan, 14th century: Drawing after a miniature in a manuscript

Bottom: Casus Luciferi (the fall of Lucifer)

From *Biblia Pauperum* (the poor man's Bible), a block-book printed at Bamberg, 1470



“Dives in Hell and Lazarus in Heaven” from *Malleus Maleficarum* (The Hammer of Witches)
by Jacob Sprenger and H. Institor. Printed by Jean Patit, Paris, 1510



Witch and Dragon, Hans Baldung, known as Hans Baldung Grien/Grün (c. 1480 - 1545)

**He who sowed the *perfectly good seed* is the Son of Man;
the field is the World; the *perfectly good seed* is the people
who belong to the Kingdom; while the weeds are the people
who belong to the Evil One; & the enemy**

**who sowed the weeds is the Devil.
The harvest is the completion of the age
& the harvest reapers are the Angels.**⁸⁵
**Just as the weeds are gathered up & burned in the fire,
so the same thing will happen at the end of the age:
the Son of Man will send out his angels to gather
up out of the fire his Kingdom.**

**All those who cause people to sin
& all others who do evil things
will be thrown into the fiery furnace,**⁸⁶
where they will cry weeping & gnash their teeth.⁸⁷

⁸⁵ Throughout the summer of 1381 there was a general ferment. Beneath it all lay organization. Agents moved round the villages of central England, in touch with a *GREAT SOCIETY* which was said to meet in London – the remnants of the medieval Knights Templar suppressed in 1307 by Pope Clement V & King Philip the Fair of France: prompted by huge debts owed by Templars to Kings, & Pope's decree to eliminate Templars, in favour of Knights Hospitallers (now the Maltese Knights of St. John) ... culminated with the burning of the seventy-year old Knight Templar Grand Master Jacques de Molay, 1314, Paris. [John J. Robinson. *Born in Blood: The Lost Secrets of Freemasonry*.]

Man be ware & be no fool: / Thenke upon the ax, & of the stool.
The stool was hard, the axe was sharp, / the *iiij yere* of Kynge Richard.

It seemed that the common people were unequal in everything but their liability to pay taxes. It was the first time the standards of socialism were raised in Britain. The social grievances of the common man: repeal of oppressive statutes in memory of the liberties of ancient laws & lost charters (of the Saxon kings); abolition of villeinage, & division of church property, as 'no man ought to be a serf or do labour services to a seigneur, but pay four pence an acre a year for his land & not have to serve any man against his will but by agreement only.' Thirdly, all these great tensions in society were heightened by the long miseries of a French war from which the glory had departed.

... war tends to throw into relief all the social inequalities of peace: cf. the June 1381 Peasant's Revolution, when they set light to John of Gaunt's vast palace - the Savoy – in London. Its priceless treasures were carried away & cast into the Thames: & those who were caught thieving were thrown into the flames & consumed with the property. They ravaged & burned ... but they did not steal, for they were God's avengers of injustice, & what they did, they did in the name of Trinity & king (Richard II). In 1382, the Compi (wood carders) of Florence revolted; there was a rising of Maillotins, in Paris, & the Ghenters, led by Philip van Artevelde – defeated by Charles VI at Roosebeke. (The defeat of the king would have meant the end of 'the Valois'.)

⁸⁶ Cf. *Truthe, Reste, & Pes* 74: "In here bokes men written fynde."

⁸⁷ JAMES 2:13 – "... for justice is merciless to him who has not practiced mercy; but mercy triumphs over judgment." Cf. *Truthe, Reste, & Pes* 90: "For witteles wordes in ydel spoken."

Would you like to make a **MANDRAGORA**, as powerful as the homunculus (little man in a bottle) so praised by Paracelsus? Then find a root of the plant called bryony. Take it out of the ground on a Monday (the day of the moon), a little time after the vernal equinox. Cut off the ends of the root and bury it at night in some country churchyard in a dead man's grave. For thirty days water it with cow's milk in which three bats have been drowned. When the thirty-first day arrives, take out the root in the middle of the night and dry it in an oven heated with branches of verbena; then wrap it up in a piece of a dead man's winding-sheet and carry it with you everywhere.



The Kiss: the two lovers in the bedroom

A woodcut from page 501, *The Works of Geoffrey Chaucer*, William Morris [Kelmscott Press] (1896)

**Then GOD's Iz-zikr *People Will Shine* out like the sun
in their Father's Kingdom like the light of the stars
that never dies. Listen, then, if you have ears: ⁸⁸
but**

✖ MATT 13:37-43 – Jesus answered, “The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father.

He who has ears let him hear.



Witch giving the ritual kiss to Satan

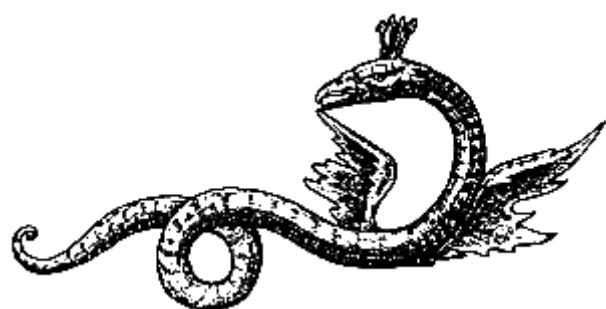
how terrible for Divus Nimeusis, *calling himself Magus*,⁸⁹
who had an easy life; thinking to escape punishment,
called out & said to Him, “O father: O prophet ... mercy.⁹⁰
Have pity on me.” – for he still clung to the hope that his fleshy privileges⁹¹
would profit him,⁹²

⁸⁹ *Tax has Tenet (Harmed) Us Alle*, 54: “- nec Christo solvere vota” (“- nor reconcile his vows to Christ”).

⁹⁰ “And what’s the price?” Refer to Marlowe, *Riche Jewe*, II iii 66–97

Barabas: “[Aside] Your life & if you have it. – O my lord ... / It shall go hard but I will see your death.”

& you laugh at me.



A winged serpent clearly identifiable as a basilisk
from "America" (Crispijn de Passe) (early seventeenth century)



Флагелляция- тоже изгнание дьявола.

Interior of a monastery with a monk tied to a column and being flagellated by several nuns holding whips
Mezzotint made by Jacob Gole After Cornelis Dusart, 1684-1724.

not perceiving that this, which was his glory once, was now the very stress of his guilt.

So shrunken were his desires, so low his highest hope & he cried, “Send Freedom⁹³ to dip the tip of his finger in water⁹⁴
& cool my tongue, because I am in great anguish because of my punishment, & in agony tormented in this fiery flame.” (A purifying fire purging away the drossity of his abundance.)⁹⁵

⁹¹ Frequently introduced into the fairy-tale as condition of release from enchantment, **the Kiss** is a very old rite of worship, ***the Act of Kissing***, especially, survives in our modern legal oath.

The more we have of something, the less we value it. Of course, the more repulsive the object to be kissed, the more merit, and the more potent performance: Cf., St. Luke 22:48 – But Jesus said unto him,

“Judas, betrayest thou the Son of man with a kiss?”

⁹² Cf. 2 COR 4:17 – “For the fleeting trifle our sufferings will acquire to us, in an immeasurable eternity, an unsurpassed load of glory; we, not looking at the seen, but at the unseen: for the seen is temporary, but the unseen eternal ... (& showing that it is necessary to endure many sufferings in order to enter the Kingdom of GOD.)” [ACT 14:22 – Strengthening the disciples and encouraging them to remain true to the faith, “We must go through many hardships to enter the kingdom of God,” they said.]

Also cf. SHAKESPHERE, *Richard II*, III iii 210 *Richard*: “A king, woe’s slave, shall kingly woe obey.”

⁹³ Cf. Marlowe, *Riche Jewe*, III iv 39 *Barabas*: “O trusty, Ithimore, no servant but my friend.”

⁹⁴ Cf. JOHN 13:21-30 – After He had said this, Jesus was troubled in spirit and testified, “I tell you the truth, one of you is going to betray me.” His disciples stared at one another, at a loss to know which of them he meant. One of them, ***the disciple whom Jesus loved***, was reclining next to him. Simon Peter motioned to this disciple and said, “Ask Him which one He means.” Leaning back against Jesus, he asked him, “Lord, who is it?” Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then, dipping the piece of bread, he gave it to **Judas Iscariot**, son of Simon.

As soon as Judas took the bread, Satan entered into him.

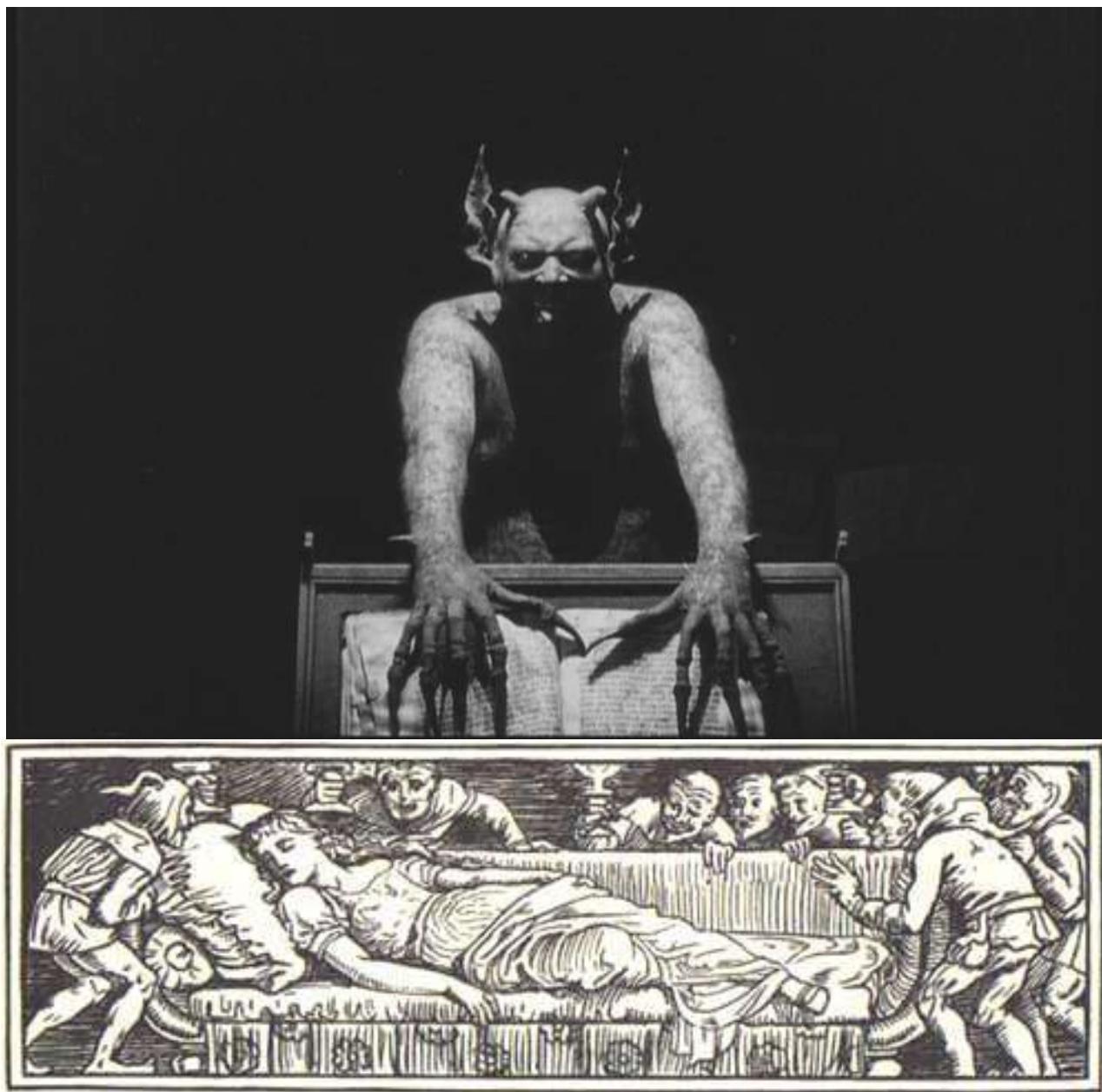
“What you are about to do, do quickly,” Jesus told him, but no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.

In the previous chapter of John’s Gospel, Judas Iscariot complained when “*the whore*” Mary of Bethany anointed Jesus with her very expensive perfume. “Why was this perfume not sold for 300 denarii and the money given to the poor?” (John 12:5). – John also commented that Judas kept the common purse and used to steal what was put in it (John 12:6); this may not mean he kept the money for his own pleasure, but he may have used some of the common purse for a political agenda that Jesus did not have in mind.

We do not know Judas’ eternal destiny. Matthew tells us that “When Judas ***the betrayer*** saw that Jesus was condemned he repented and brought back the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.”

Throwing down the pieces of silver in the temple, he departed, and he went and hanged himself.” (Matthew 27:3-5).

⁹⁵ Cf. Marlowe, *Riche Jewe*, III iv 44 Barabas: "... - but thou shalt not want."



NEVERMORE

Top: *Häxan : Witchcraft Through the Ages*, Benjamin Christensen (1922)

A documentary film about the history of witchcraft, told in a variety of styles, from illustrated slideshow to dramatized events of alleged real-life events, right up to the early twentieth century: Christensen pulls us into modern times. He draws the conclusion that witch hunts were more evil than witchcraft, and that "witches" may have been women suffering from hysteria – a recognized mental disease in 1922. The 1968 sound version commentary is either in the form of captions or narration by William S. Burroughs, recorded in the mid-1960s

Bottom: *Sleeping Beauty and the Seven Dwarves*.



The *Athena Giustiniania*, a Roman copy of a Greek statue of Pallas Athena (Vatican Museums)

But the Prophet – “Salam.

**Peace be upon You, O Prophet of God Almighty Most High” – replied,
“Son, remember doing those things showing you had turned from your sins:
that in your lifetime you received your reward, & enjoyed**

**those few good things with temporal benefits; but
did not acknowledge Our Father who always rescued us
for whom in His Justice He Reserveth eternal damnation,
as due wages, by that Justice, of their graceless impenitency.**

**Spawn of Vipers,⁹⁶
you thought it perfectly natural & inevitable that a beggar shouldst lie at thy door
in pain & hunger, accepting him as part of the landscape,**

⁹⁶ MATT 3:8 – Bring forth therefore fruits meet for repentance: Cf. Froissart, *Chronicles*: “Meanwhile Wat Tighler was answering, ‘I can say & do what I like. What’s it to with you?’”

“I am lost in the darkness & I am seeking the Light.”



President Caim as depicted in Collin de Plancy's *Dictionnaire Infernal*, 1825 edition

“Believe me soldiers of France ... ”

Lucien Bonaparte

*holding a sword-point against Napoleon
after Napoleon led soldiers into the parliament*

The new Mason is brought to the outer door seeking the Light of the Lodge, & there the Door-keeper, or Tiler, will put a sharp sword-point to *his breast*, & *lead him* into the Lodge (room), where an alter sits in the center ... lit by a single light from above: behind the alter stands a man called ‘the Worshipful Master’ – holding a *curtana* – *the short sword carried at the coronation: symbolic of Mercy*. (Cf. St. John 18:10 – *Then Simon Peter having a short sword drew it and smote the High Priest’s servant Malchus, and cut off his right ear.*)



Satan frozen at the center of Cocytus, the ninth circle of hell in Dante's *Inferno*

**whilst thou didst wallow in luxury; &, although, thou wert not deliberately cruel to him ... it was what you did not do that got you into thine goal, hell.
Thou didst look upon the world's suffering & need, & feel no answering sword of grief & pity pierce thine heart.
Our LORD gave us just One Commandment _{TAO} but thou didst disobey it,** ⁹⁷

⁹⁷ Thy Way: JOHN 13:34 – “A new commandment I Give: ‘Love one another’ as INESS hast loved you ...”

Cock-a-doodle-doo!
My dame has lost her shoe;
My master’s lost his fiddling stick,
And don’t know what to do.

Cock-a-doodle-doo!
What is my dame to do?
Till master finds his fiddling stick,
She’ll dance without her shoe.

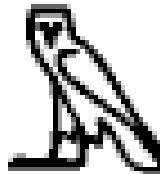
Cock-a-doodle-doo!
My dame has found her shoe,
And master’s found his fiddling stick,
Sing doodle-doodle-doo!

Cock-a-doodle-doo!
My dame will dance with you,
While master fiddles his fiddling stick
For dame and doodle-doo.

Cf. 2 ESD 3:7 – And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindred out of number. Also, cf. Truthe, Reste, & Pes 106-112” “Do the comauendement that He bede. / Though all the world agen you wend ... Who-so fighteth, God doth ‘the dede,’ / For God is Victorie & pes.”

“Thanksgiving I give You, O Lord, & praise.”

& Our LORD immediately hast made thee & thine descendants' subjects to death. ⁹⁸



From ADAM were born out of number ... nations, tribes, clans, & families. ⁹⁹

**He created everything so that it might continue to exist,¹⁰⁰
& everything He created is wholesome & good.**

⁹⁸ When peasants try to overthrow ‘the system’ violently, *they* always lost & suffered immensely. But, when building up power, negotiating with lords, kings & shoguns – emperors in competition with each other – improved positions: *greater quality of life & wealth*. All through the Tudor reigns, the ‘beggars are coming to town’ preyed on the fears of the dwellers in lonely farms & hamlets, & exercised the minds of magistrates, Privy Councillors & Parliaments. [G. M. Trevelyan, *English Social History*.] In a 20th Century return to the violence of the Middle Ages, just with new weaponry, *as in the Mexican Revolution (1910-1917), land was distributed to the peasants but so burdened them with taxes, controlled prices, & restrictions on land sales & borrowing, land had no value. Cf. Lenin & Stalin who established a brutal dictatorship, killing millions (to preserve power) in the name of the down-trodden peasantry.*

Hark, hark! the dogs do bark, / The Beggars are coming to town;
Some in jags, some in rags, / & some in velvet gowns.

Cf. Froissart Chronicles – Richard II: “Sirs, what more do you want? You have no other captain but me. I am your king, behave peaceably.”

Your leader is dead. Follow me; I am your leader. –
King Richard II

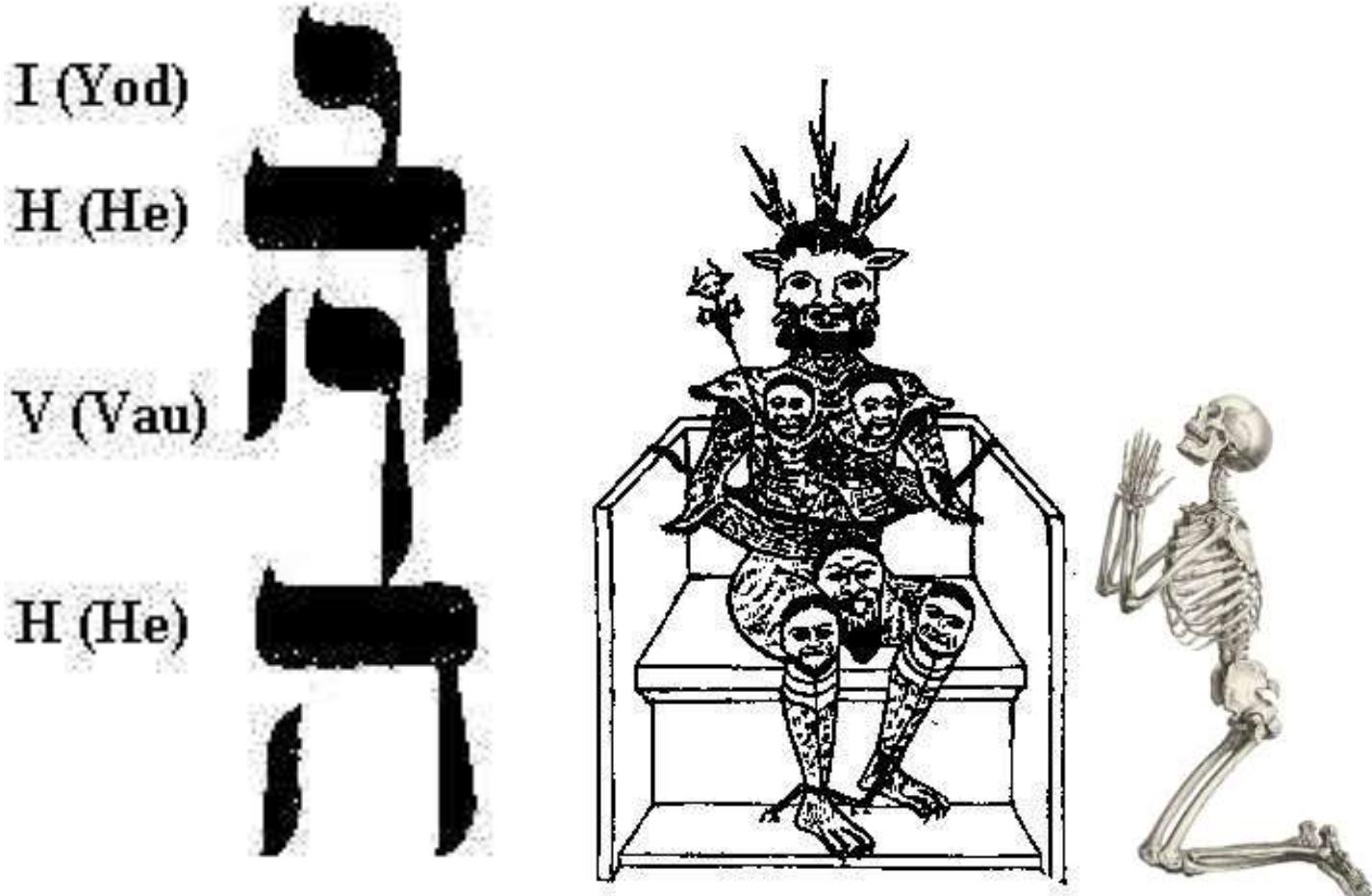
Also cf. Froissart Chronicles – Richard II: “Today I have recovered my inheritance, the realm of England which I had lost.” As well, cf. Genesis 27:40 – “You shall live by the sword & serve your brother.” And, JOHN 11:16 – “Let us go too. Let us die along with him!”

Properties of breeding, such as the time of mating, or the length of gestation, or the number of chromosomes & the way they exchange genes, are still hereditary; they are racial: there is such a high genetic component in their manifestation that when the individual is selected, the race is also favoured. (Sexual habits have varied with domestic needs. Races of men have evidently changed their habits by genetic adaptation in response to these changing needs. In man, sexual intercourse has ceased to be just a means of reproduction. But it has not become just an end in itself. Rather it is something between ‘the continuity of the family & the structure of society’): Cloning would start a new eugenic movement that could lead to categories of people because, I think in the end, a person without a father or mother, a parent, or a family, will have a different-than-human identity.

“Partrois couronnes au grand Endymion”
The Prophecies of NostraDamus, II. 73d.

⁹⁹ Now MARK: Ab’ra-ham [] father of both JEW & ARAB. – [Cf. the (Apocryphal) *Story of Susanna (and the Elders)*: Susanna (*lily*; cf. *Cant.* ii 1: “I am a rose of Sharon; A lily of the valleys”), the young and

beautiful and pious wife of the rich, *old* man, Joacim (Joakim) of Babylon, walking in her garden, is seen by two elders, recently appointed judges, who, inflamed with lust, approach her with an infamous proposal, and, when repulsed, accuse her publicly of adultery. Brought before the tribunal, she is found guilty, and is led forth to execution; but at this moment Daniel, *then* a young lad, interposes and by a clever device shows the falsity of the accusers. These are put to death; Susanna is justified; and Daniel's reputation among the people is thenceforth very high.]



Cf. GEN 35:11-14 – “**I AM El-Shaddai – GOD Almighty;** be fruitful and multiply; a nation, a company of nations, shall come from thee, and kings shall come from thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured a libation of wine and also oil.” As well, GEN 35:1 – GOD Said, “Israel. Move up to Luz & stay there; make *an alter* there to the God Who Appeared to you when you fled from your brother Esau.” And, GEN 31:50b. – & Laban said to Jacob, “... though there is no man here is God to interfere? betwixt us – you and me; Look at this Witness-cairn.”

Bathe in mylk & in mele [(miel, honey)] to make with ‘*papelots*,’ (porridge),
To a-glotye with here gurles (children) that greden cry after fode.

Poor Peasants C Text, X 7576

“All are slaves who have no part in *the State*, the **FREE CITIZEN**’s sphere of life.” [Engels, *The Origin of the Family, Private Property, & the State*, pp. 68 & 71] “Man is only responsible for his actions when he acts with complete **FREEDOM of WILL**, & that it is a moral duty to resist all coercion to an immoral act.”

Be forewarned & forearmed in your spiritual conflict.

The ancients held that in the wind - *haarped* - the souls of the dead; &, after *Bunting, the Pie-eyed Piper*, too, the peasants believed that, once freed from the body & returned to the wind, the spirits of their *unbaptized* children wandered, in the wind, wailing at doors & windows. *Geist*, spirit, ghost, German, the root *gīsan*, to gust or blow ... or dance.

“*Forsake unsounded deeps to dance ...”*
Orpheus

Cf. Apollo Smintheus, Lord of Mice, Iliad I See GEN 35:8 – De'bōr-ah, Rebekah's nurse, died (was sacrificed) & was buried under ‘the sacred oak’ (immolated on a fiery pyre): So it was named Allon Bacuth ... Cf. GEN 26:34 – When Esau was forty years old he married Judith the daughter of Beeri the Hittite and Basemath the daughter of Elon the Hittite; & EXOD 1:12 – But the more cruel they were to them, the more their number increased, till all the land was full of them. And the children of Israel were hated by the Egyptians.

Also see Gen 34:9, 14, 17 – And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.



TETRAGRAMMATON



**There is no deadly poison within them. No,
death does not rule ... this World is for GOD Zi-ka'uthar¹⁰¹
justice does not die.¹⁰²**

**Ungodly people have brought death on themselves
by the things they have said & done.**

They yearn for death as if it were a lover.

**They have gone into partnership with death
& it is just what they deserve. It is just ... what you deserve!¹⁰³**

**The LORD is not slow to do what He has promised,
as some think. Instead, He was patient with you,
because He does not want anyone to be destroyed,
but wants all to turn away from their sins.**

**He punisheth those remnants of sin that are in godly men¹⁰⁴
with those temporal afflictions, for whom yet in His Mercy¹⁰⁵
only He Reserveth Eternal Salvation, as the due wages,¹⁰⁶**

¹⁰ Sūra LI 56-60: “WE [Have *only* Created...] that may serve ME. No sustenance do I require of them, nor do I that they shouldst feed ME. For I AM that I AM Who Giveth (All) Sustenance – Lord of Power – steadfast (for ever). For the wrong-doers, their portion is like the portion of their fellows (of earlier generations): Then let them not ask ME to hasten (that portion)! Woe, then, to the unbelievers, on account of that Day of theirs which they have been promised!

Punishment in the Hereafter, as well as punishment in this life ...”

¹⁰¹ Cf. TALMUD, *Sephr Haggadah* – “Came the Angel of Death & killed [] Then came the Holy One, blessed be He! & killed the Angel of Death, & killed ...” Also cf. WISDOM OF SOLOMON 1:12-16 – Do not invite death by the error of your life, nor bring on destruction by the works of your hands; because God did not make death, and he does not delight in the death of the living. For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth. For righteousness is immortal.

¹⁰² Cf. Marlowe, *Riche Jewe*, IV iii 117 *Ithimore*: “But came it freely? did the cow give down her milk freely?”

Also cf. H. C. Bolton, *Counting Out Rhymes for Children*, p. 88. “I gave the grass (*hay or hemp*) to the cow. / The cow gave me milk, / I gave the milk to (*mother or maid*). / (*Mother or maid*) gave me three farthings. / & the three farthings gave I to the pie-man (*or baker*). [“... *dirty whore*.” / “*Odds-plut*,” says *the gridiron*.” / “Can’t you agree? ... Bring ‘em to me.” – *Nursery Chap-Book*, Douce Adds., Bodleian Library; p. 388.]

¹⁰³ WISDOM OF SOLOMON 2:23-24 – “For GOD Created man to be immortal, & made He him to be an image of His Own Eternity. Nevertheless, the envy of *the devil* became death into the world: & they that do hold of his side do find it.”

¹⁰⁴ Cf. Marlowe, *Riche Jewe*, III iv 38 *Abigail*: “Death seizeth on my heart ...”

“Thus, when GOD wishes to punish, he can change the rich man to a pauper in an hour.

TOLSTOY

To make base earth proud with kissing it ...

¹⁰⁵ Cf. Marlowe, *Riche Jewe*, III iv 40 & 41 *Abigail*: “I die a Christian.” [Dies]
2 Friar: “Ay, & a virgin too ...”

Also cf. Marlowe, *Riche Jewe*, IV iii 112, 113: “Thou in those groves, by Dis above, / Shalt live with me & be my love. – an absurdity, as Dis *Pater* is god of the Underworld” *Prosperina* ...

**yet by that Mercy only, the good things
of thine, Divus Liberalis were temporal felicities.
GOD $\Delta\Omega_m$ did not invent death & when living creatures die
it gives Him no pleasure.** ¹⁰⁷

**"I do not want anyone to die," says the Sovereign LORD,
the Living GOD Us – a life containing souls "the greater death of the Spirit.
I do not enjoy seeing a sinner die.
I would rather see him stop sinning & live – therefore ¹⁰⁸
turn & live!" ¹⁰⁹**

¹⁰⁶ Cf. Marlowe, *Riche Jewe*, IV i 20 *Barabas*: "Cazza, diablo." – A term of defiance.

Also cf. WISD 3. 1. – 19: "... for horrible is the end of an unrighteous generation."

¹⁰⁷ Cf. SHAKESPHERE, *Much Ado about Nothing* I i – "It is not so, nor 't was not so, but, indeed, God forbid 'it should be so.'"

Also cf. Marlowe, *Riche Jewe*, III iv 50 & 51 *Barabas*: "But, hush!"

Enter Ithimore: "Here 't is, Master."

¹⁰⁸ EZEK 18:30-32 – Therefore I will judge you, *O house of Israel*, every one according to his ways, declares the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, *O house of Israel*? For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live."

Cf.; "Be bold, be bold, / But not too bold, / Lest that your heart's blood should run cold. / Nothing daunted, she opened the door, to find blood-stained skeletons & bodies of beautiful women. As, horrified, she turned *to fly* ..." Note: *The Bluebeard Legend* is practically identical with that of *the Story of Bloody Baker* (1890) of Sissinghurst Castle. Also cf., *the Legend of the Blood Countess* Elizabeth Bathory (1560 - 1614) of Cjesthe Castle (in Hungary), who literally bathed in the blood of the unfortunate – believing that fresh human blood had *a unique* value for conditioning, restoring, & beautifying the flesh – their *barely alive* bodies were pierced with holes for blood-letting, and completely drained of blood: (Those who indoctrinated her into the ghastly *black* arts of torture were beheaded & cremated), & she was walled up & left alone with her thoughts & desires & memories ... and so continued for four years *until dead* ...

... a lingering death, immured in a small underground chamber.

There is no spectacle in the world more terrifying,
& in Rome no day of comparable horror.

Plutarch, describing the procession escorting
condemned Vestals *to their death chambers*

Also ... in Serbia, the Fortress of Scutari was built by three brothers, but every night a daemon razed ... & the evil spirit had to be appeased by a human sacrifice; so, the wife of the youngest was built into the wall. At her entreaty a hole was left that she might suckle her baby for a time ... & visitors are still shown a stream of water, which looks milky (because of the lime in it), trickling down the wall. [EB Tylor, *Primate Culture*, 1 p. 105] Puftendorff: (*Maxin*) To be married without a wife is a terrible thing, but to be married to a bad wife is something worse; *however* ...

*Peter Piper had a wife & couldn't keep her.
He stuck her in a pumpkin shell & there he kept her very well.*

¹⁰⁹ REV 22:7, 12, 20 – And behold! I AM quick become – and my reward is with me, to give every man according as his work shall be. Blessed is he that keepeth the words of the prophecy of this book. He who testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

**Stop the evil you are doing. Why do you want to die?
You depend on the Law & boast about GOD Alif, Lām, Mīm, Sād:
you know what GOD Yā-Sin wants you to do,
you have learned from the Law to do what is right
& are certain in the Law you have full content
of knowledge & of truth. You preach, but ¹¹⁰
do you yourself practice what you preach?
You are doing what your father did. ¹¹¹**

**GOD sād Iself Is ¹¹²
the only Father ¹¹³
we have & we are His True Children. ¹¹⁴**

Cf. EZEK 33:11 – Say to them, As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, *O house of Israel?* Also cf. Marlowe, *Riche Jewe*, IV i 54-62 *Barabas*: “I have been jealous in the Jewes faith, / Hard-hearted to the poor, a covetous wretch. / that would for lucre’s sake have sold my [

] a *Riche Jewe*, & therefore am I lost. / Would penance serve for this my sin, / I could afford to whip myself to death.”

¹¹⁰ Cf. Marlowe, *Riche Jewe*, III v 89 *Barabas*: “Assure thyself thou shalt have broth by the eye. – (*to thy hearts content.*)”

¹¹¹ Cf. Marlowe, *Riche Jewe*, IV i 12 *Barabas*: “I’d cut thy throat if I did.”

... coupe de gorge, throat-cutting.

¹¹² Maxim: Content turns all it touches into gold. – Midas, the fabled king of Phrygia, was fabulously rich, yet chose, when granted a wish by the gods, to become richer still, by asking for everything he touched to be turned into gold. His wish was granted, but joy quickly turned to grief when he could neither eat nor drink. A warning to the proud & ambitious, who climb so high, generally *to fall at last ... as Icarius, who, despite his father’s warning, was drawn to the light of the sun, so his wings melted, & he fell into the sea.*

Cf. Knightly Champions of our Lord, JESU CHRIST, *unto* who all solemnly promise & vow unswerving fidelity & allegiance, renouncing Satan.

Whenever, therefore, we consent to be led astray by our own bad passions & evil desires, or by the worthless glories & allurements of this vain & foolish world, we are unfaithful to that promise, & swerve from it very grievously.

Turn back, turn back, thou ... knight.

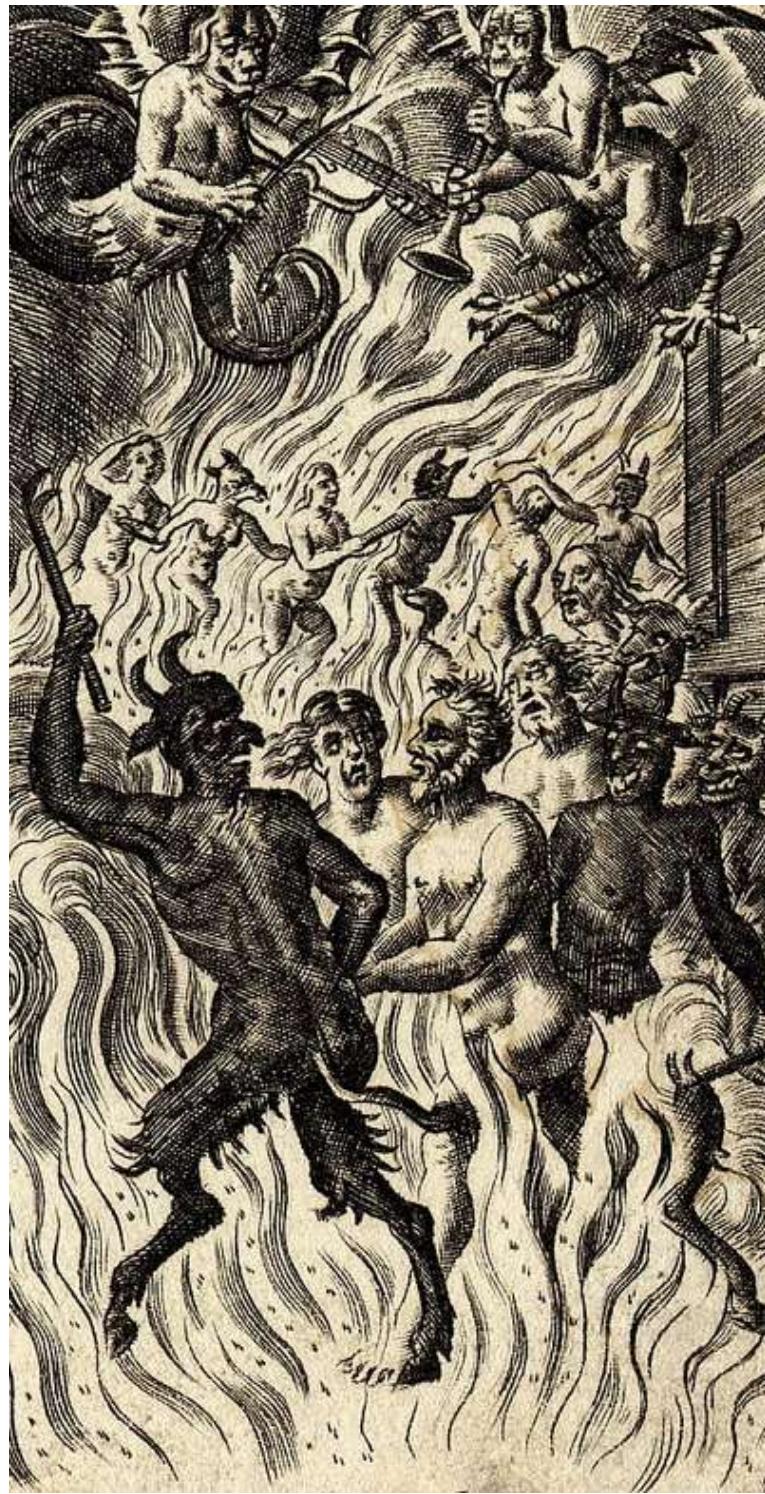
Three Brethren from Spain

“I am called Battadeu. I cannot sit, *for I am condemned by GOD je sus always to walk.*” [& while he was talking, he was *always* walking (*Cf. Crystal Deathamphetamine*) up & down, *going to & fro ...& had no rest.*] Then he said, “I am going away” [*The Legend of the Wandering Jew*] Cf. *the story of Judas – his soul* – in the air, always wandering around the world, without being able to rise higher *or sink lower*; & every day, on all the ‘tamarind shrubs’ *that it meets ... it sees its body hanging & torn by the dogs & birds of prey.*

¹¹³ Cf. GEN 25:27-34, 38 – Bless me also, my father, / But he replied; “Your brother has come with deception & stolen your blessing.”

Also cf. Marlowe, Riche Jewe, III v 104, 105 Ithimore: “Was ever a pot of rice porridge so sauc’d! what / shall I do with it?”

¹¹⁴ “A proud beggar / swore he would *bed* her / & stole ...”



Such Musicians suit such Dances

Devils lead a group of naked men and women in a dance amid flames; above, two monstrous winged creatures, one playing a violin, the other a trumpet.

Engraving made by John Drapentier, 1674-1700, probably a book-illustration

If GOD EVER-LIVING really were your Father, you would love me,¹¹⁵



Father Time

“... curds & whey; / There came a big spider (Johan *the Schep Knox*), / Who sat down beside *her*,
/ & frightened - *little Miss Mopsey*¹ away.

To purge priest-ridden *Holyrood* of its smell of papacy: Satan stirreth his terrible tail.

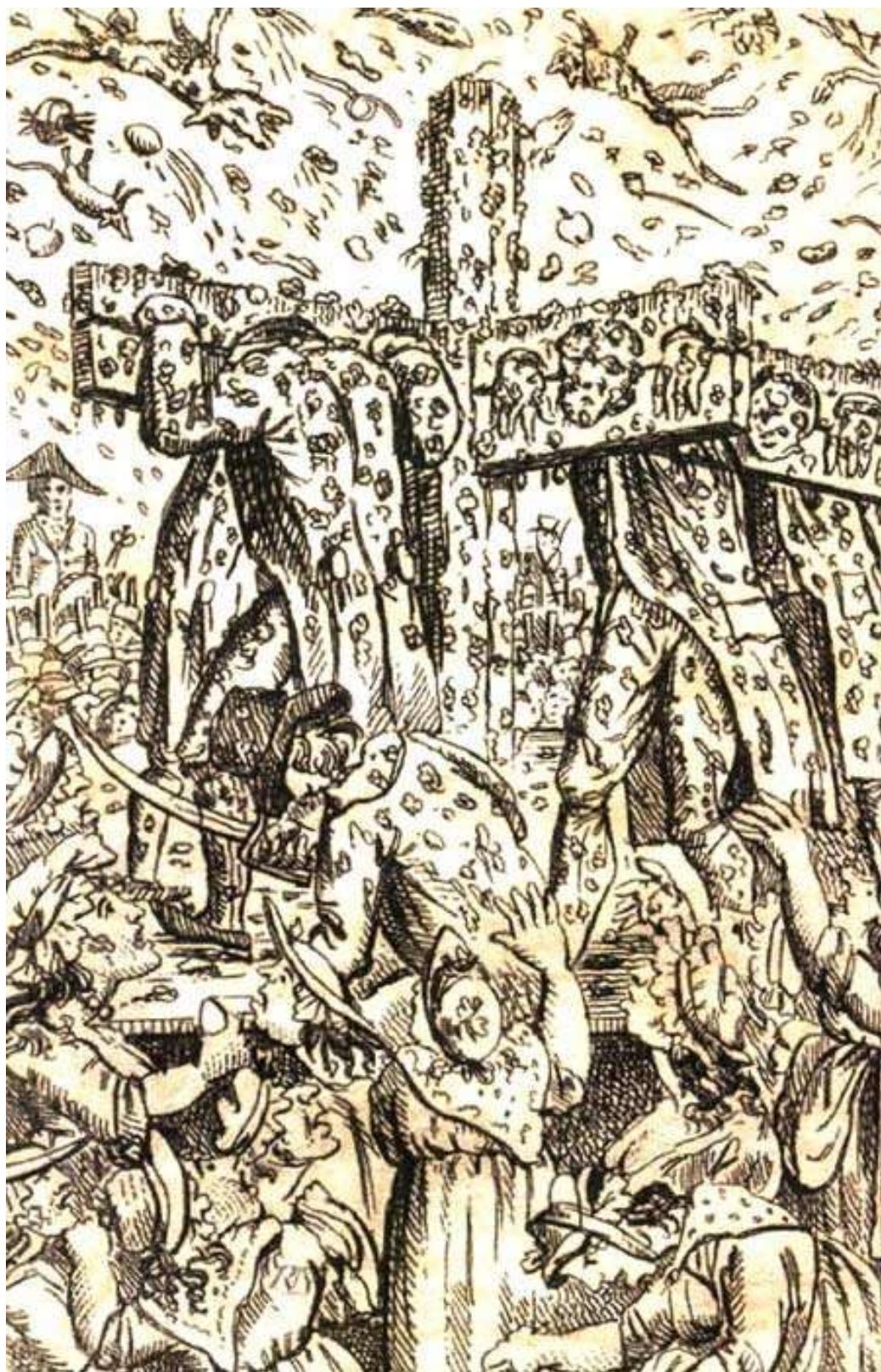
Cf. L. F. Salzman, *English Industries of the Middle Ages*, p. 188 – “... That Alice Causton, in the year 1364, *for giving short measure of ale* had to ‘playe boe-pepe thorowe a pillory.’ [Shakespeare mentions Bo-Peep in *King Lear*.]

Said the pretty little milkmaid, “My face is my fortune.”

Boe-pepe, (Saxon, *the limiteur*), a friar employed in begging about for support; *Bee*, a contraction of *Bode*, messenger. (Halfe England ys nowght now but schepes, / In every corner they playe boe-pepe.)”

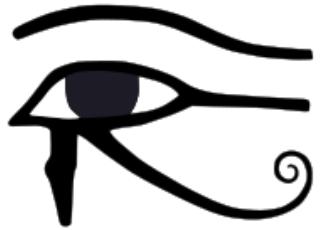
¹ Little Miss Mopsey, a pretty plaything upon-the-throne, costly & terrible to her adoring subjects, feeding upon the wealth & the very best of the land – corn & hay

¹¹⁵ Cf. Marlowe, *Riche Jewe*, III iv 1-17: Enter Barabas reading a letter: “... & when he comes, - O, that he were but here!”



A woodcut depicting the pillorying of members of Trying & Pilloring of the Vere Street Coterie (1810)





Holbein, Hans, *Dance of Death*, woodcut, before 1538. Facsimile, London, 1892

**because I IT AM NOW HERE Quickly Became
from GOD EVER-LOVING I did not come on my own authority, but He sent me.**

Why do you not understand what I say? ¹¹⁶

**Is it because you cannot bear to ... Listen ¹¹⁷
to My Messenger! You are *the children of your father*,
the Devil. Is it your desire to practice the lusts of your father.
It was the Devil's jealousy that brought death
into the World, & those who belong to the Devil ¹¹⁸
are the Evil Ones who will die. Don't think you can escape punishment. ¹¹⁹
Divus Nimeusis, calling ye yourself Magus –
whom in like manner suffered & received bad things, but
now is comforted
here, returned from the place where souls are judged
to testify of the greatness of the rewards of the just,
& to the dreadfulness of the doom of sinners:
you whom are in agony, tormented:
& besides all this, betwixt Us & you a great chasm has been fixed,
so that those who want to go from here to you cannot,
nor can anyone cross over from there to Us. ☷**

¹¹⁶ Cf. GAL 6:7-10 – “Do not err; GOD cannot be deluded: for what a man sows, that he will also reap. If he sows for his sensuality, from that sensuality he will reap perdition; but sowing for the spirit, from the spirit he will reap eternal life. & acting nobly, we shall not suffer; for if we faint not, we shall reap at the right season. So then, as we have opportunity, let us do good to all; but especially to those *Citizens of the Faith*.”

¹¹⁷ Cf. *Truthe, Reste, & Pes* 135, 136: Youre auncetres arn gon, after shal ye, / To endless were or endless pes.”

Esau bore malice to Jacob on account of the Stolen Blessing he had sinfully obtained. Thus Esau went in the way of Cain (who slew his brother), because Jacob had gained *that* acceptance with God *of* which he had rendered himself unworthy: He aimed to prevent Jacob *or his seed* from having the dominion, by taking away his life. Men may fret at God’s counsels, but cannot change them: GEN 27:45 – *Rebekah*: Until thy brother’s anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: “Why should I be bereft, deprived of both in one day?”

¹¹⁸ Cf. *Truthe, Reste, & Pes* 145-147: “The world is like a chery fayre, / Ofte chaungeth all his thynges. / Rich, pore, foul, & fayre.” (*Chery fayre*, a frequent symbol for the ‘transitorynes’ of life.)

Also cf. Gower, *Conf. Amantis*, Pro. I 19: “For al is but a chery fayre / This worles good.” Also see, Hoccleve, *De Reg. Principum*, CLXXXV 47: ‘Thy lyfe, my sone, is but a chery feire’ (RHR); as well as, CHAUCER *Troilus*: “... & thynketh al nys but a faire, / this world that passeth soone as floures faile.” (5. 1840, 1841)

¹¹⁹ JOHN 8:42-44 – Jesus said to them, “If God were your Father, you would Love Me, for I *Proceeded Forth and Came* from God and Now Am Here. I Have not Come on my own; but HE SENT ME. Why is my language not clear to you? because you are unable to understand the WORDS I SPEAK? hear what I say? You belong to your father, the devil, and you lust to carry out your father’s desire! He was a murderer from the beginning, not holding to the truth, for there is no truth in him: When he lies, he speaks his native language, for he is a liar and *the father of lies*.



The Dance of Death (1493) by Michael Wolgemut (*Liber chronicarum* by Hartmann Schedel)

Then Divus Nimeusis, answered, “Then I beg you, prophet.¹²⁰
I pray you send *Freedom* to my father’s house
inasmuch as I have **FIVE** brothers that he may so testify¹²¹

¹¹¹⁹ **Damned in the book of heaven:** ISA 65:15 – “To My Chosen *your name* shall be [left] *as* a curse; the Sovereign LORD will put you to death, but to his servants he will give another name.”

Cf. SHAKESPHERE, *Richard II*, IV i 254ff. “I have no name ... / & know not what name to call myself.”

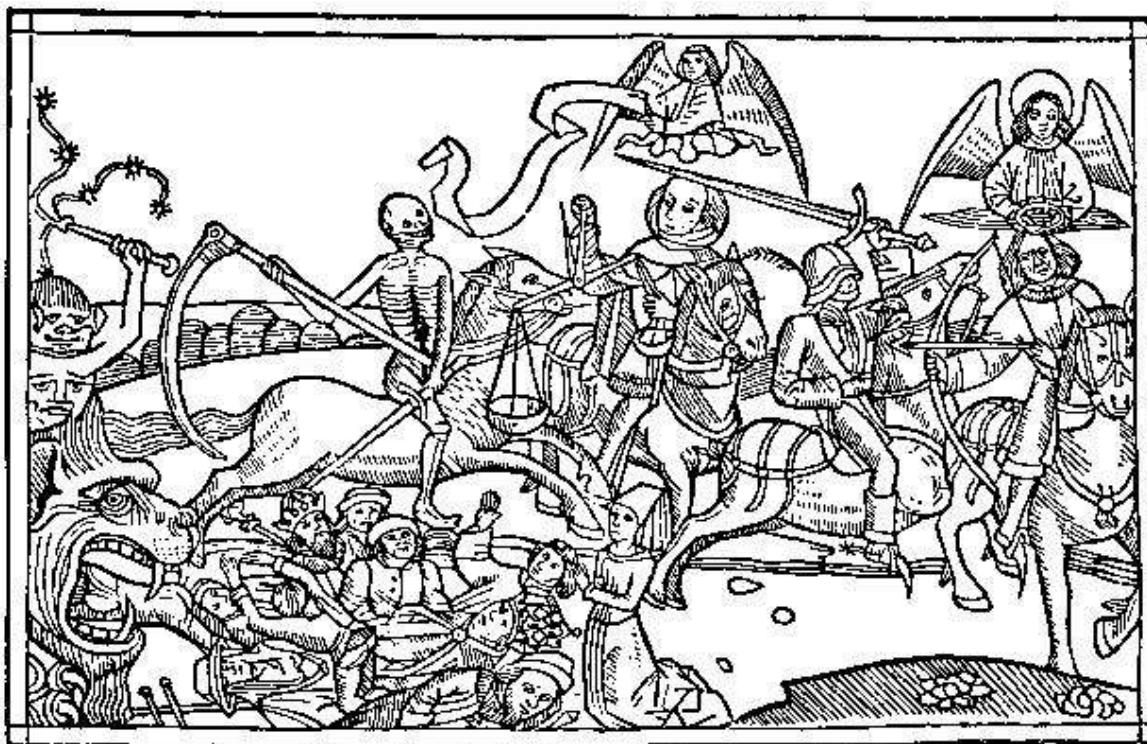
¹²⁰ **White, red, black, livid, & grave:** REV 6:1-8 – I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!” I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest. When the Lamb opened the second seal, I heard the second living creature say, “Come!” Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword. When the Lamb opened the third seal, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living

creatures, saying, “A quart of wheat for a day’s wages, and three quarts of barley for a day’s wages, and do not damage the oil and the wine!” When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

“*Panem, nostrum, cotidianum, da nobis, hodie,*
Among them five they had but one penny;
That was given them *for goddess sake.*”

How the Plowman Learned his PaterNostra, 123-126
Reliquiae Antiquae, 1841. Vol. I. pg. 43.
Ed. T. Wright & J. O. Halliwell

“I, Jack Boe-Pepe, / & you foure sheep, / Let every one yield his fleece; //
Here’s five shillings, / if you are willinge / that will be fifteen pence apiece.” (Boe-pepe,
storming at the leaders for traitors & cowards, vainly rode up & down, loudly weeping,
as the surcharged air resounded with invectives & reproaches. [1]). Cf., *Truthe, Reste, &*
Pes.113 – 116. What kingdom werreth hym-self with-ynne (wars with itself) / Destroyeth
hym-self, & no mo / With-oute here enemys bygynne / on eche a side assayle hem so.
Also, cf. the five disciples of the Muni (reclusive) Bodhisattva (incarnation of wisdom) –
who, at length, with fear & consternation, gradually relinquished worship of sensual
gods (& rites & sacrifices) – to devote themselves to virtue and the general happiness of
mankind [... of recent selling nuclear technology to terrorist countries: Korea, &
Pakistan & India (the only country in the world with ‘the plague’) have self-determined
Nuclear Power(s): & of the five superpowers – United States, France, England, Russia &
Communist China – the Chinese launched their first taikonaut into space, after a quarter
century of American astronauts and Russian cosmonauts in orbit.



“*The Four Apocalyptic Horsemen*”
The Cologne Bible, printed by Bartholomäus von Uncle, 1479



Christian and Apollyon.



CHRISTIAN'S COMBAT WITH APOLLYON

Apollyon (top) battling Christian: John Bunyan, *The Pilgrim's Progress*

Opposite – Durer: *Four Horsemen of the Apocalypse*

**so that they will not also come to this place of torment.
Let him warn them.”**

But the Prophet - Salam.

**Peace be upon You, O Prophet of Our Father in Paradise - replied,
“My son, they have *the legitimate king & the prophets; let them hear them.*”¹²²**

¹²¹ MATT 12:39 – “But in reply He said, ‘Does a depraved & debauched race ask for a Divine Sign? None, however, will be given it [other than the Sign of the prophet ZUN-NUN Jonas] ...’” Cf. “... Punishments & Revenges, according to the example of that Judgment that hanged Collingbourne for a rhyme against the Usurper,’ is the comment upon the episode in the 232nd Article in the *Catalogue of Pamphlets of the Harleian Library, Vol. VI. (Harleian Library)*”

Cf. Sūra X. 98, 99: Believing Nations Prosper – (Of all those that were destroyed of old): Any community that believes will surely be rewarded for believing. For example, the people of Jonah: when they believed, we relieved the humiliating retribution they had been suffering in this world, and we made them prosperous. Had your Lord willed, all the people on earth would have believed! Mohamet! Do you want to force the people to become believers?

Sūra I 158 [Muhsin Khan]: Say (O Muhammad SAW): “O mankind! Verily, I am sent to you all as the Messenger of Allah – (the messenger of) Him unto Whom belongs the Sovereign dominion of the heavens and the earth. There is no God save Him.

La ilaha illa Huwa
(none has the right to be worshipped but He)

It is He Who quickeneth life and causes death. So believe in Allah and His Messenger (Mohamet SAW), the Prophet who can neither read nor write (*i.e.*, Mohamet SAW) who believes in Allah and His Words [(this *Quran*), the *Taurat (Torah)* and the *Injeel (Gospel)*] and also Allah’s Word: “BE!” – and he was, *i.e.* ‘Iesa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided.” *Also cf.*, Sūra IV. 46: Of those which are Jews there are some *perverts* who displace words from their (right) places, and say: “We hear and we disobey”; and “Hear what is not Heard”; and “Ra’ina”; with a twist of their tongues and a devious slander to mock Faith. If only they had said: “What hear and we obey”; and “Do hear”; and “Do look at us”; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.

Sūra II 104: “O you who believe! Say not (to the Messenger ﷺ) **Ra’ina** but say **Unzurna** (*make us understand*) and hear.” And for the disbelievers there is a painful torment.

“We hear and we disobey”

As-Suyuti cites the opinion of Ibn ‘Abbas to the effect that the Arabian Jews, when addressing Mohamet, used to pronounce the word “Ra’ina” (meaning: “*look at us*”) in such a way as to relate it with the Hebrew “Ra” in the sense of the “*Evil One*” – Therefore, the Qur’an advised the sincere believers to use a different word “**Unzurna**” (“*behold us*”) while addressing the Prophet, which did not lend itself to this disconcerting play on words. Further in this regard, some narratives assert that the Jews of Medina were used to playing on the resemblance between words, thereby reversing the meanings of the commands either to suit themselves or to make fun of the addressee; when meeting Mohamet, *they* maliciously changed the salutation “As-Sal[]mu ‘Alikim,” *i.e.*, “peace be upon you” into “As-Samu ‘Alikum” meaning: “death be on you.”

This incident is echoed in the Qur’an as: “And when they come to thee, they give thee a greeting which Allah has not given thee.” [Have you noted those who were enjoined from conspiring secretly, then insist on conspiring? They conspire to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a greeting other than that decreed by GOD. They say inside themselves, “GOD will not punish us for our utterances.” Their only requital is Gehenna, wherein they burn; what a miserable destiny. (58:8)]

Learning From Israel's History

Sūra II 92-96: Moses went to you with profound miracles, yet you worshipped the calf in his absence, and you turned wicked. We made a covenant with you, as we raised Mount Sinai above you, saying, “You shall uphold the commandments we have given you, strongly, and listen.” They said, “We hear, but we disobey.” Their hearts became filled with adoration for the calf, due to their disbelief.

Say, “Miserable indeed is what your faith dictates upon you, if you do have any faith.”

Say, “If the abode of the Hereafter is reserved for you at GOD, to the exclusion of all other people, then you should long for death, if you are truthful.” They never long for it, because of what their hands have sent forth. GOD is fully aware of the wicked. In fact, you will find them the most covetous of life; even more so than the idol worshipers. The one of them wishes to live a thousand years. But this will not spare him any retribution, no matter how long he lives. GOD is seer of everything they do.



Haeredes Arnoldi Birckmanni: *Golden Calf*, (Exodus 32)

Moses breaks the tablets of the Ten Commandments upon seeing the Israelites worshiping a golden calf.

The monogram of the artist, Virgil Solis (1514-1562), has been placed in the lower left corner of the woodcut.

& then answered *the Libertine*:

“No. No, *father!* but if one go to them from the dead,¹³⁸ they will repent”

& then said the Prophet - Salam.

Peace be upon You, O Prophet of Our Father in Paradise –

“It is the plain fact

that if men possess the truth of GOD’S A.L.M. WORD,

“& if, wherever they look, there is¹²³

¹²² SHAKESPHERE, *Richard II*, IV i 121ff. *Bishop of Carlisle*: “So heinous, black, obscene ‘a Deed!’”

¹²³ SHAKESPHERE, *Richard II*, IV i 142ff. *Bishop of Carlisle*: “... & this land be called / The field of Golgotha & dead men’s skulls.” – for his bold speech, *the bishop* was promptly arrested; - for the third time the name of Judas is cited to stigmatize the foes of Richard ... *Deo ius suum resignavit*.

Cock-a-doodle doo,¹ / My dame will dance with yoo,
While master fiddles his fiddle stick, / For dame & doodle-doo.



The basilisk, from a woodcut, Nuremberg 1510: In this representation, the basilisk has been fused with the cockatrice, a fabulous creature hatched from an egg laid by an old rooster, and shows features of a rooster as well as a snake.

Maxim: The cock crows us up in the morning, that we may work for our bread, & not live upon Charity or upon Trust; for he who lives on Charity shall be often affronted, & he that lives on Trust shall pay double. Cf. St. Luke 22:34, 60-62 – Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.” But Peter said, “Man, I don’t know what you’re talking about!” At that moment, while he was still speaking, a rooster crowed: [A real rooster crowing is probably in view here (rather than the Roman trumpet call known as *gallicinium*)]. Then the Lord turned and looked straight at Peter, and Peter remembered the word of the Lord, how he had said to him, “Before a rooster crows today, you will deny me three times.” And Peter went outside and wept bitterly.
sorrow to be comforted, need to be supplied, pain to be relieved, & if

it moves them to no feeling & to no action, nothing will change them;
they will not believe GOD's A.L.R. WORD
as spoken by *the legitimate king* & the prophets,
neither would they be persuaded even if one were to rise from the dead."

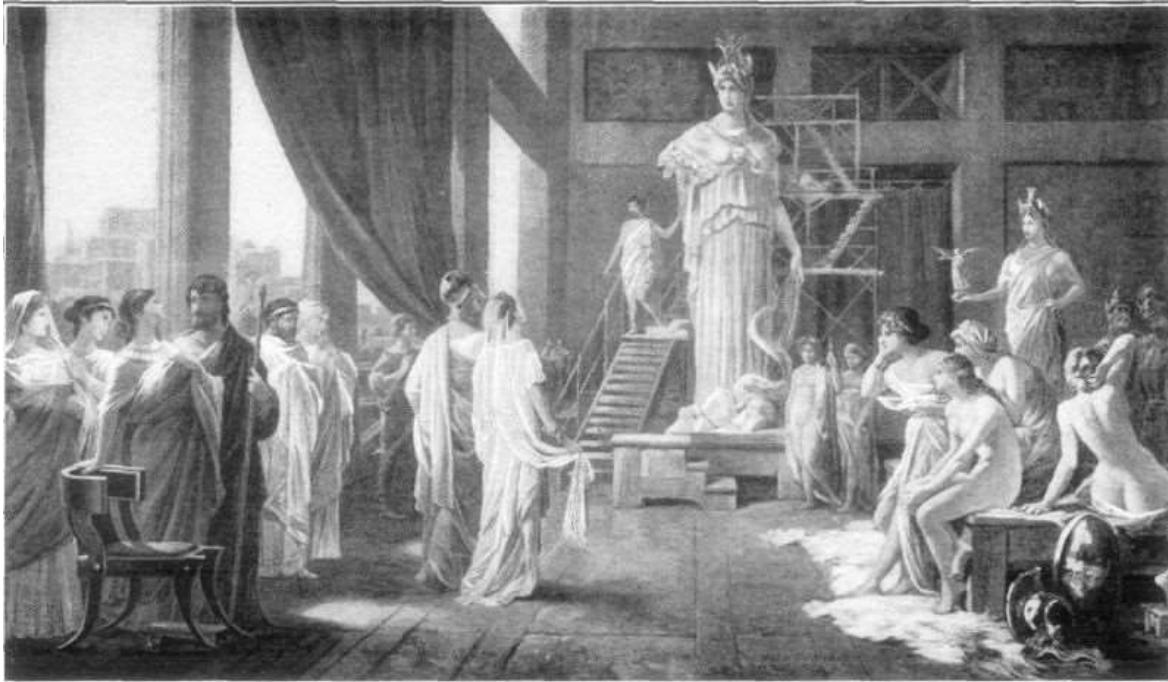


Haeredes Arnoldi Birckmanni: *Biblia, ad vetustissima exemplaria: nunc recens castigata Valley of Dry Bones* (Ezekiel 37): Ezekiel causes the dry bones to come to life.
The monogram of the artist, Virgil Solis (1514-1562), has been placed in the lower left corner of the woodcut.

¹ a very ancient *onomatoplasma* – an attempt in words, to *mocke the cockes*, to reproduce their crow at dawn

**& why would they believe ¹²⁴
messages from fortune tellers & mediums who chirp & mutter. ¹²⁵**

¹²⁴ ISA 8:19-20 – “When they say to you, Come to the *Raisers of Spirits*, & to those taught by Whisperers & the Entranced – shouldst not a people go to its GOD?” Why consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.



After the painting by Hector Le Roux

PERICLES AND ASPASIA IN THE STUDIO OF PHIDIAS

The “reputations of many brave men” should “not be imperiled in the mouth of a single individual”:

Equal Justice under Law

Our form of government does not enter into rivalry with the institutions of others. Our government does not copy our neighbors', but is an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while there exists equal justice to all and alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty an obstacle, but a man may benefit his country whatever the obscurity of his condition.

Pericles' Funeral Oration, trans. Rex Warner (1954)

A mortal man cannot expect to have everything in his own life turning out according to his will; and they, if they bear their misfortunes bravely, will be truly deemed honoured fathers of the brave. But if they give way to their sorrows, either they will be suspected of not being our parents, or we of not being such as our panegyrists declare. Let not either of the two alternatives happen, but rather let them be our chief and true panegyrists, who show in their lives that they are true men, and had men for their sons.

Plato, *Menexenus*

NOTHING TOO MUCH

Cf. Plato's legend of '*the revenant*': a remarkable witness for the craving in the mind of man, that he who gives assurance of a world after death should have himself visited that world ... *as*, the three rogues abandoned on the desert island (without food): *The Sea Voyage*, IV iii – *Clarinda*: "Me thinks ye look but thin ..." ¹²⁴

"‘O, we are starved ...’ / ‘We are all poor starved knaves’ / ‘Neither Liberty nor meat ... *Lady*.’"

Or, cf. the Legend of the Three Living & the Three Dead: "Such as I was you are, & such as I am you will be. / Wealth, honor & power are of no value at the hour of your death." [Baudouin de Condé; *see*, Nicholas de Margrial]

"A new nation conceived in liberty and dedicated to the proposition that all men are created equal ... government of the people, by the people, and for the people, &c."

Abraham Lincoln, *Gettysburg Address*

"The Ghost" in Hamlet is not singular among Shakespeare's plays: the spectre of Caesar also comes back. – Brutus expects its return and asks it: "Well; then I shall see thee again?" Ghost: "Ay, at Philippi": (4.2). What is significantly left out from Hamlet's attempt at placing "*the Ghost*" is **Purgatory**, a place of punishment where people who had died in a state of grace could expiate their venial sins for an appropriate period. **Purgatory** is first of all a link mediating between heaven and earth, so that upon the expiation of the sins the spirits were allowed access to Heaven. The Reformation rejected Purgatory as part of its overall policy to emphasize dualities and to accept no mediating or hybrid notions. Protestants no longer believed in the validity of the living's efforts to alleviate the condition of the spirits of the dead, nor was anything allowed to cross the border between this world and the world beyond or to temper with dichotomies such as heaven and hell, the temporal world and the afterlife. Ghosts were said to come from hell and were consequently demonized:

If a man sees a ghost, insists, it is not the soul of the dead that saith, I am such a man's soul, but the devil counterfeitecheth the dead to deceive the living: for souls departed the body cannot walk here on earth.

Archbishop Cranmer (quoted in Greenblatt, 145)
Sir Thomas Browne in *Religio Medici*

The thoughts that go "beyond the reaches of our souls," that transgress against the limits imposed by the Protestant dogma can be related to Hamlet's later comment made to Horatio: "There are more things in heaven and earth, Horatio, / Than are dreamed of in your philosophy": (I 5 166-167). *Also cf., Harleian Miscellany*, Bodleian Library: "'The world, with all its busy drone of men, / Owes to the sword less homage than the pen.' – *Or*, 'The calf, the goose, the bee, / The world is ruled by these three' - *parchment, or vellum, pen, wax.*'"

¹²⁵ Cf. Marlowe, *Riche Jewe*, IV ii 22, 23 *Pillia, a bully*: "Hodie tibi, cras mihi." ("Your fate today, mine tomorrow" – an old *hempen* proverb): *Also*, Marlowe, *Riche Jewe*, IV iv 56, 57 *Barabas*: "How liberally the villain gives me my own gold."

[Plays *the haarp* ...]

Do not turn to psychic mediums or seek out spiritists or one who casts a spell, or one who calls up the dead – to play the harlot after them, that will make you unclean, for you will be defiled by them and shall also surely be put to death. I set My Face against that person and will cut him off. from among his people. I Am the LORD your God.

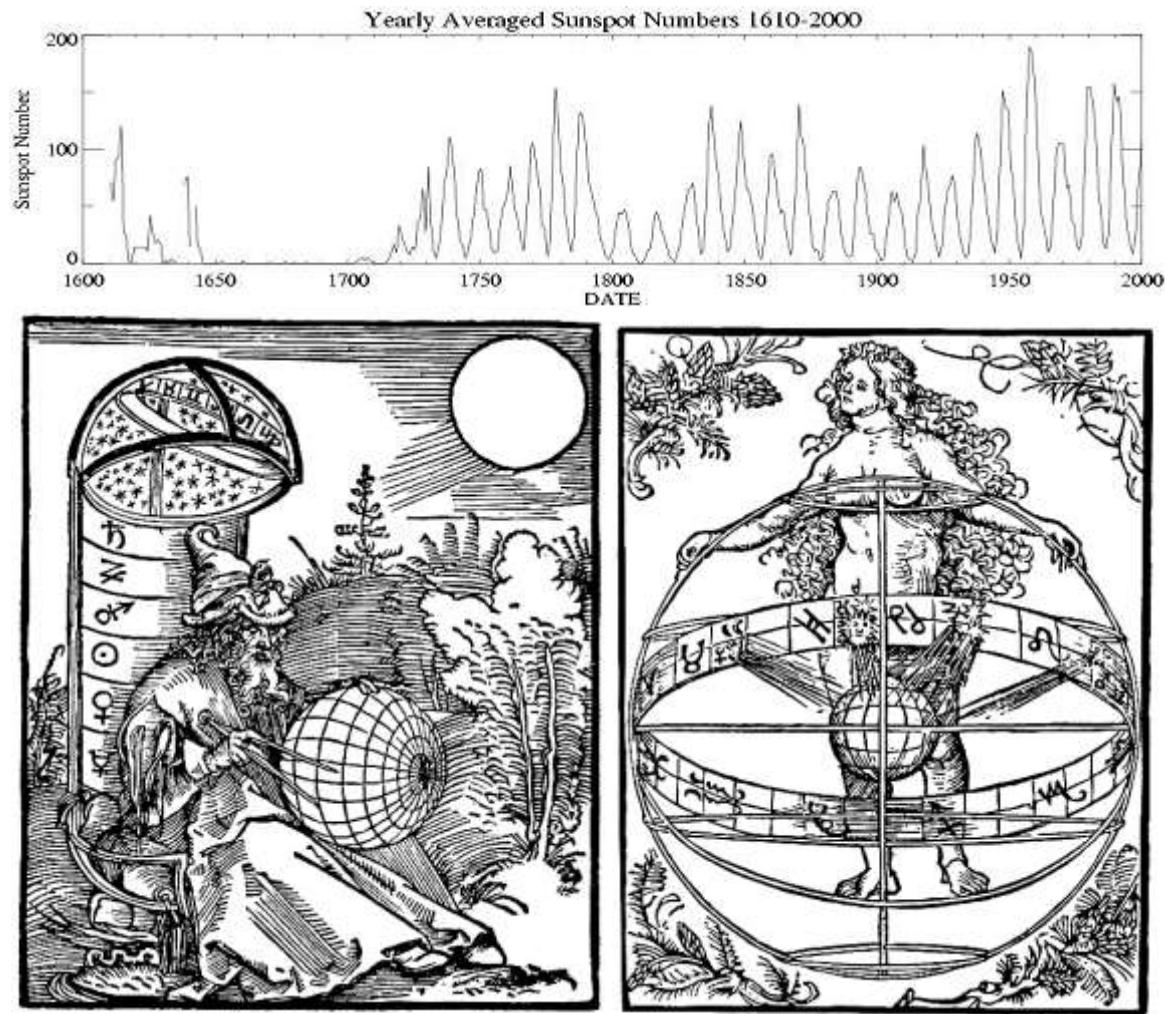
They shall be stoned with stones: their blood-guiltiness is upon them ... and **their blood will be on their own heads.**

LEV 19:31; 20:6, 27

Cf. Truthe, Reste, & Pes 164: "... Synne is cause of grevaunce."

**They will say, in their hearts, that there is no god,¹²⁶
after all, should people ask for messages from the spirits
& the dead consult upon behalf of the living:¹²⁷**

“I wonder how *it* could be conquer’d thus?”¹²⁸



Astronomer

(1500) Woodcut British Museum, London

Nude Woman with the Zodiac

(c. 1502) Woodcut Staatliche Graphische Sammlung, Munich

¹²⁶ 2 ESD 8:58 – “Yea, & that knowing, *they* must die!”

Cf. Marlowe, *Riche Jewe*, IV iv 97, 98 *Ithimore*: “The Meaning has a meaning. Come, let’s in. / To undo a *Riche Jewe*, is Charity & not a synne.” [Exeunt.]

¹²⁷ Cf. Marlowe, *Riche Jewe*, V iv 1-12 *Calymath*: “Thus we have view’d the city, seen the sack, / & caus’d the ruins to be new-repair’d, / which with … Dionysius reign’d, / Two lofty turrets that command the town.”

Enter a Messenger.



The Resurrection of Christ

Leiden Christi (The Passion of Christ), printed by Albrecht Pfister, Bamberg, 1470

Hearken ye¹²⁹ who disbelieve!¹³⁰

¹²⁸ Since none is entitled to touch *the Anointed of God* and royal bearer of *a character indelibilis*, King Richard undoes himself, bit by bit depriving his body politic of the symbols of its dignity, exposing his *poor body natural* to the eyes of the spectators:

“My sacred state,
With mine own breath release all duteous oaths:
All pomp & majesty do I forswear.”
SHAKESPHERE, *Richard II*, IV i 203ff.

¹²⁹ Said Pontius Pilate, “I am innocent of ...” - as he ceremonially washed *the just blood of Jshua Cryste* from off. his hands: much in the like manner did Duke Henry, when he gave up his rightful lord to the rabble of London, in order that, if they should put him to death, he might say,

“... of the Deed.”



Above: Goya, *Disasters of War* (*Los Desastres de la Guerra*, 37): “**This Is Worse**” (1810-20)
Etching and aquatint, 15.8 x 20.8 cm [6 x 8 in]

**I do not worship as you worship, nor do you worship as I worship.
I do not worship those that you worship, nor do you worship Him Whom I worship;¹³¹
that is because you follow one faith & I follow another Faith.¹³²**

¹³⁰ A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. [DEUT 19:15] Cf. JOHN 5:30-47 **Jesus states His case** (*the Father bears witness to the Son*): “I can do nothing on my own authority. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.”

Thy Will Be Done, &c.

“If I testify about myself, my testimony is not true. There is another who testifies on my behalf, and I know that his testimony to me is true. You sent messengers to John, and he testified to the truth. Not that I accept such human testimony, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But I have a testimony greater than John’s: The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe him whom he has sent.”

“Those who forget the past are destined to repeat it.”

Rev. Jim Jones

es

“You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life. I do not accept glory from human beings. But I know that you do not have the love of God in you. I have come in my Father’s name, and you do not accept me; if another comes in his own name, you will accept him. How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say?”

¹³¹ Cf. Marlowe, *Riche Jewe*, V iii 45-47: “... For fear too late / Thou seek’st for much, but canst not compass it. – / Within here!”

¹³² The idea of Struggle is as old as Life *itself*, for Life is only preserved because other *living things perish through Struggle*. In this Struggle, the stronger, the more able, win, while the less able, the weak, lose. Struggle is the father of ‘all things.’ It is not by ‘the Principles of Humanity’ that man lives or is able to preserve himself above’ the animal world,’ but solely by means of **the most brutal struggle**. [Speech at Kulmbach, quoted in “*Hitler: a Study in Tyranny*.”]

Nature of *faith* as a moral act is not to be forced by signs or wonders, for where there is an determined alienation of Will & affections from Truth, no impression which miracles maketh, even as genuine, can be more than transitional. Cf. Frederick the Great II *der EINZIGE*, King of Prussia (1712 - 1786): “Let the ignorant & envious babble; they will never form the compass by which I steer ... My object is GLORY; of this I am more enamoured than ever.”

Neither threats nor warnings will prevent me from going *my way*.

I will follow the path assigned to me by Providence with instinctive sureness of a sleepwalker.

My destination is the peace rooted in the equal rights of all nations.

Adolf HITLER, Munich, 14 Mar. 1936

Also cf. Marlowe, *Riche Jewe*, V iv 27-30: “... a pearl so big, / So precious, & withal so Orient, / As, be it, valued but indifferently, / The price thereof ...”



The Raising of Lazarus
Bonaventura, *Meditazioni*, Venice 1487



**But when GOD I It Am Jealous I Raised him from death three days later
& caused him to appear not to everyone, but
only to witnesses that God I It Am What I It Am had already chosen,¹³³
that is, to us who ate & drank
with him after he rose from death.¹³⁴**

133

“We shall live *again*; we shall live again.”
Comanche *Ghost Dance* song



I went up to heaven & saw God & all the people who had died *a long time ago*. God told me to
‘Come back & tell my people ‘they must be good & love one another, & not fight, lie, or steal.’

He gave *me* this Dance to give to *my people*.

WOVOKA, Paiute shaman
known as Jack Wilson; died 1916

Walker Lake Paiute, Wodziwob (Fish Lake Joe), invented a visionary movement, “*the Ghost Shirt Dance Society*” (1870): a doctrine of *apocalyptic destruction ... the coming of a flood (or fire) that would wipe the world clean ‘of white people & their polluting culture’* – his assistant, Tavibo, a well-known shaman ‘who was said to possess the power to affect the weather’ taught his son Wovoka – born 1858 – during a solar eclipse (New Years Day, 1889) ‘a mystical experience.’ After this, he was said to have ‘worked many wondrous miracles.’

¹³⁴ [Adolf Fassnacht, *the Friburg Passion Play – the play sublime – 1929*] Prologue: “I will not,” saith the Lord, “The death of sinners.” (Men & women in the Middle Ages believed in the miraculous healing powers of the Saints – the devil was the carnal lord & he lurked in each dark shadow waiting for a victim.

The spiritual fortress was the Church & they turned to the priests for assistance when they considered their immortal souls in danger.)

**He did Commandeth us to preach the gospel¹³⁵
to the people & to testify that He is the ONE¹³⁶
whom GOD quickly become Has Appointed judge
of the quick & the dead. – All¹³⁷**

¹³⁵ Froissart *Chronicles*. “The King knew this thing had been the work of a few, not of alle, & it was better a few should suffer than ...”

‘The letters’ which had been granted *them* were called for. They were brought & handed to the legal officers, who tore them up & scattered the pieces ... ‘We command alle you who are here assembled, in ye Kynges name & on pain of death ...’

Answered *alle* – ‘God save the King & his noble counselors!’ – *with one voice.*”

¹³⁶ Cf. MATT 21:9; JOHN 12:13; PS 118:26 – The crowds going ahead of Him, and those who followed, took the branches of the palm trees and went out to meet Him, and began to shout, “**Hosanna! Bless the ONE.**” Blessed is the one who comes in the name of **Yahweh**: We have blessed you from the house of the **Jehovah** – even the King of *Israel*.”

“O happy one & heir to thyself. O *felix heresque tui.*”
Claudian, *Phoenix*

Also, a rhyme used at the *Seder service* on Passover Eve, *Ehad Mi Yodea - One who knows?* - found in the *Pesah haggadahs* since the fifteenth century; adopted from the Christian chant of ‘the Creed’ which goes farther back still.

“Dic mihi quid sit unis? / Unas est verus Deus”
“We Praise Thee & we Glorify Thee, O Lord.”

Psalm 117

O praise the LORD, all ye nations: praise him, all ye people.
For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

[ROM 15:11] And again,
Praise the LORD, all ye Gentiles;
And laud him, all ye people.

הַלְלוּיָה

Comfort ye, comfort ye, my people, saith your God;
The people that walked in darkness have seen a great light
For unto us a Child is born – Glory to God in the highest.
Hallelujah! Hallelujah!

George Frideric Handel
Messiah, Halleluiah Chorus

The first six trumpets are used to serve as a wake up call to the sinners on Earth and a call to repentance. The seventh trumpet does not bring a plague with it. It is sounded as glory is being given to God and His Kingdom is announced. The kingdom of this world is become the Kingdom of our Lord and of His Christ; and of His Christ ... He shall reign for ever and ever.





Aqeedah is the firm creed that one's heart is fixed upon without any wavering or doubt; a creed which excludes any supposition, doubt or suspicion. The Qur'an uses the term "**Emaan**" in its stead. Emaan is profession in the heart and by the tongue, and action by the heart, tongue and the limbs: [*al-'Aqeedat ul-Wasitiyyah of Ibn Taymeeyah*]. Tongues must be present in the heart and must manifest in one's actions of heart.

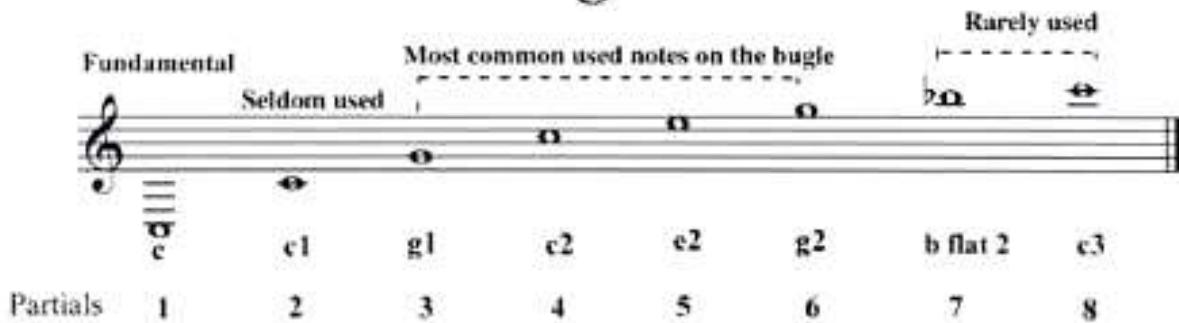
Tawheed ul Ibaadah is to single-out *Allah* alone for all worship and not to worship anything along with Him, whether it be an angel, a Messenger, a Prophet, a pious person, a tree, a stone, the sun, the moon, or other than these, such as money or one's desires. Allah says: "And your Lord is one Lord, there is none who has the right to be worshipped but He, the Most Beneficent, the Most Merciful" [2:163].

"Whoever worships *Allaah* with Love only is indeed a *Zindeeq* (a heretic) and whoever worships Him with Hope only is indeed a *Murji'* (one who believes sins impart no harm to a persons faith) and whoever worships Him with Fear only is indeed a *Harooree* (one of those believe that sins take a person out of *Islaam*) but whoever worships Him with Love, Fear and Hope is indeed a believing *Muwahhid* (one who performs the *Tawheed of Allaah*)."

Ibn Abil-'Izz (died 792 AH) - *may God be pleased with him* - said: "Knowledge of Usool-ud-Deen (the fundamentals of the religion) is the most noble branch of knowledge, since the excellence of a certain type of knowledge depends upon what it is concerned with, and this is the greater *Fiqh* (*understanding*) , which is why Imaam Abu Haneefah (died 150 AH) - *may God be pleased with him* - called that which he compiled concerning Usool-ud-Deen: *al-Fiqhul- Akbar* (*The Greatest Fiqh*). The need of the servants for this knowledge is greater than every other need; and it is the most necessary of all things for them, since there is no life for the hearts, nor any delight, nor any tranquility, except through knowing their Lord, the One to be worshipped, their Creator - with His Names, His Attributes and His Actions, and that He - along with all that - is more beloved to the person than anything else. So man's striving is with regards to everything that will draw him nearer to God, to the exclusion of the creation.

♪

The Bugle Scale



As well, also cf. οχτώ ἡχοί ψάλλονται, "the Octave of Christ" – eight chanted tones.

¹³⁷ ACTS 10:40-42 – But God raised him up on the third day and caused him to be seen, not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to warn them that he is the one appointed by God as judge of *the living and the dead*.

Cf. JOSH 10:26: So then, afterwards, Joshua struck and killed the kings and hung them on five poles, and they were left hanging on the poles until evening. *Also cf.* Froissart *Chronicles*: “& elsewhere, in all parts of England where *his* people had rebelled. Over fifteen hundred were put to death by beheading & hanging.”

“They slew him by *hanging him on a gibbet ...*”
Peter



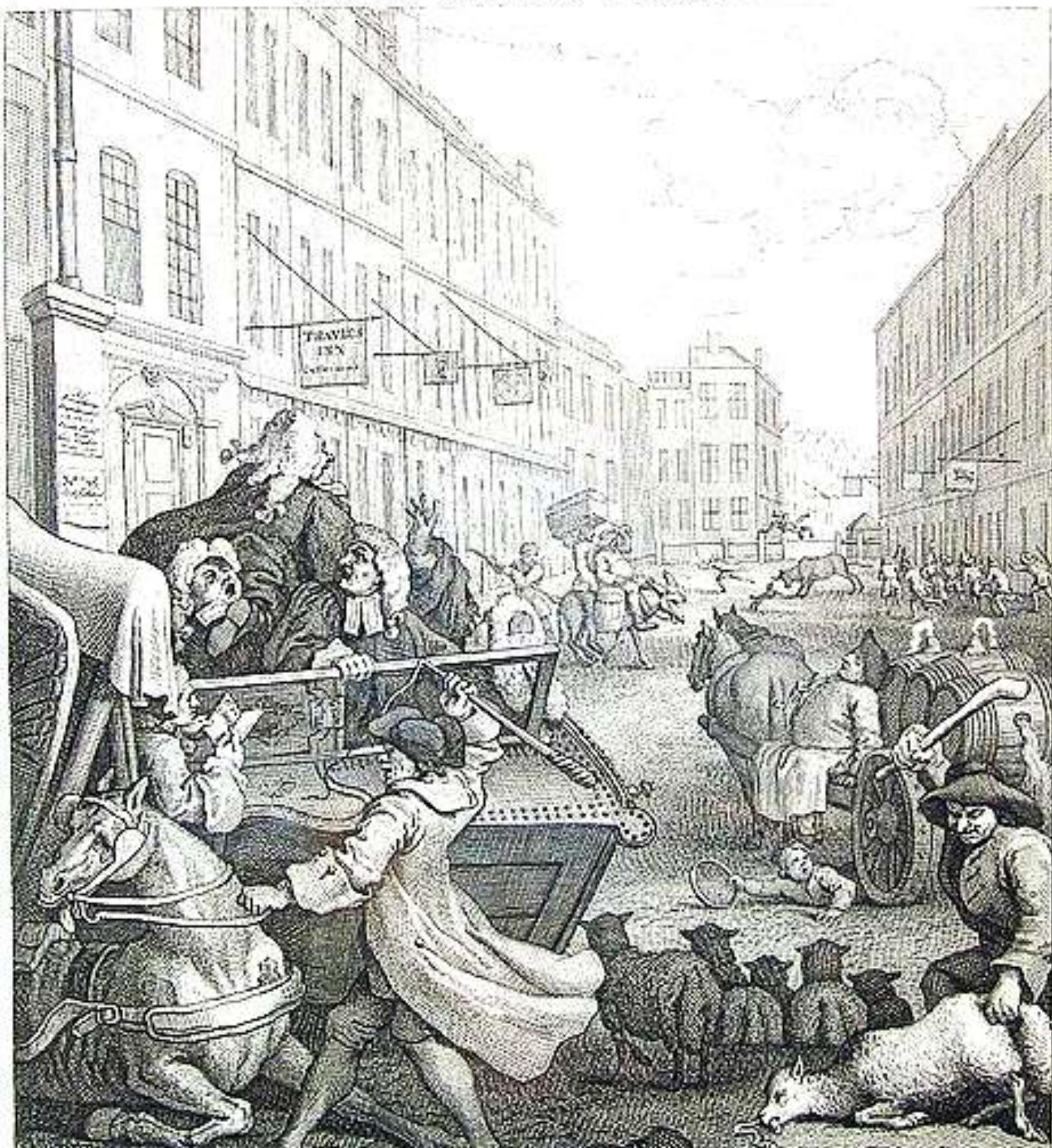
FOLLOWING

The Four Stages of Cruelty is a series of four printed engravings published by William Hogarth in 1751.
Each print depicts a different stage in the life of the fictional Tom Nero.

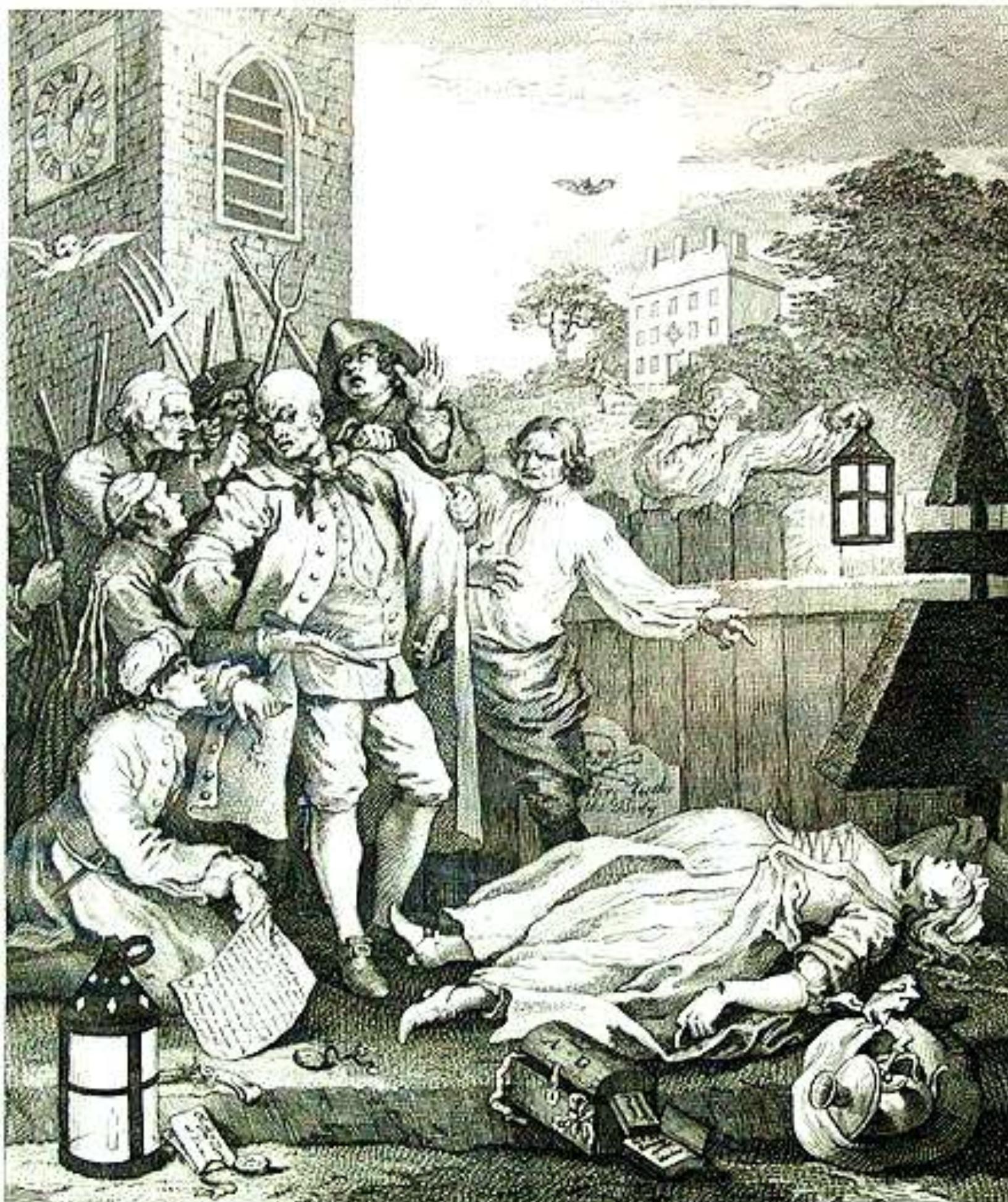
FIRST STAGE OF CRUELTY.



SECOND STAGE OF CRUELTY



CRUELTY IN PERFECTION.









କେବଳ ପାଦମୁଖ କରିବାକୁ ପାଇଁ ଏହା କାହାର ଜାଗରଣ



Vlad the Impaler



A reproduction of a painted glass panel depicting the hanging of Judas, currently found in the Art Institute of Chicago. In the panel we are shown the loosely robed, muscular corpse of Judas, hanging by a rope from a tree. His belly has been ruptured, and a bat-winged, speckled demon is extracting Judas's soul, in the form of an infant, from amongst his entrails. In the background is a deserted landscape of rolling hills and sparse trees.



Punishments for witchcraft in 16th century Germany: Woodcut from Tengler's *Laienspiegel*, Mainz, 1508



Burning Witches

Sonderkommando (Special Squad):

SS or Einsatzgruppe detachment: The term also refers to the Jewish slave labor units in extermination camps that removed the bodies of those gassed for cremation or burial.

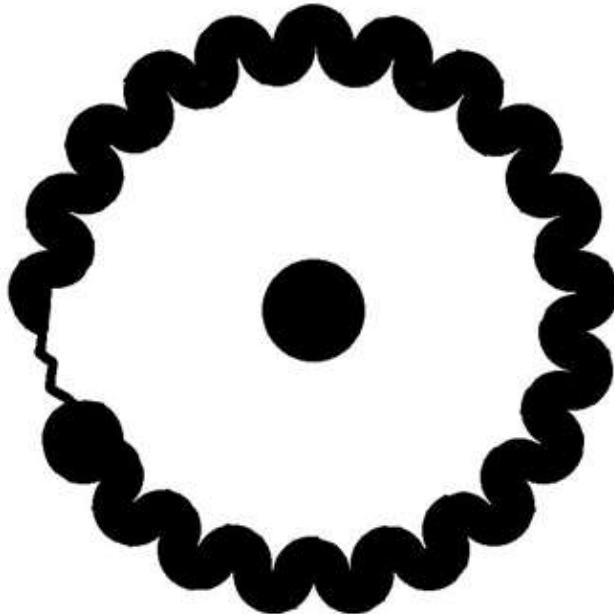


Rembrandt van Rijn, *Faust*

the prophets spoke about Him, saying,
“It was intended, everyone whoever so believeth in Him,¹³⁹
though dead, will have his sins forgiven¹⁴⁰
through the power of His Name jalla jalāluh & have eternal life.”¹⁴¹

GLORY

♪



Cannot the chance of a night or an hour
Cross thy delights
With as many sad tormentings?

Jesus wept.¹⁴²

So be it: “Would that I had not been given my record, nor known
what my reckoning was. My wealth is of no avail to me,
& my power has perished.”

Woe unto me! would that I were [mere] dust. ☩

GLORY

*Shall we receive good at the hand of GOD, the IRRESISTABLE
& shall we not receive evil?
Ay'yu-bh'um the Huzite*

¹³⁸ JOHN 12:8 *Jesus Christ*: “You have always the poor beside you, but you have not always me!”

& there is no point in our going around acting like we are free.
we are still not free ... because we are poor. We are poor.

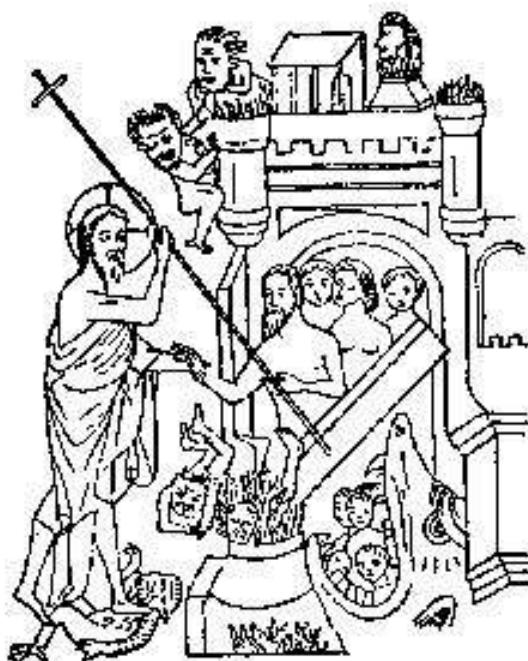
Martin Luther King
Speech in Georgia – weeks before his assassination

¹³⁹ Cf. PLATO, *Republic*, X 614: *Er the Pamphylion returned from the place where souls are judged to testify of the greatness of the rewards of the just & the dreadfulness of the doom of sinners.*

Also cf. Marlowe, *Riche Jewe*, I v 23 *Barabas*: “For if I keep not promise, trust not me.”

¹⁴⁰ “*Hodie tibi, cras mihi.*” Cf. *Truthe, Reste, & Pes* 167, 168: “Ye have *free wille*, chese youre chaunce. / To have with God were or pes.”

Also cf. Sūra XXVII 17 *Solomon*: “O men. We have been taught the ‘speech of birds,’ & are endued with everything. This is indeed a clear boon from GOD _{LHP} LHP



Christ breaking down the gates of Purgatory
Drawing after a miniature in a French manuscript, 13th century

¹⁴¹ JOHN 11:35; Cf. LUKE 18:41 & HEB 5:7 – In the days of His mortal Flesh, Jesus offered up prayers and supplications with loud cries and tears, to him whom He Was Able To Save from death; and He was heard because of his reverence. And when He drew near and saw the city, He Wept over it.

¹⁴² Cf. Marlowe, *Riche Jewe*, V vi 82 *Barabas*: “Damned Christians, dogs, & Turkish infidels! ... [Dies.]

Also cf. Marlowe, *Riche Jewe*, V vi 119, 120 *Governor*: “... & let due praise be given / Neither to Fate nor Fortune, but to Heaven.

Exeunt.”

“The rest is silence. O, o, o, o.” [Dies]
Hamlet, Act V, scene 2

“So does the dust destroy the diamond.”
King Charles Ier, *Majesty in Misery*.

Glory



“Raphael Regieni Inventor / Diana incidebat Romae 1581”

Diana Scultori (Mantua, before 1542-1612, Rome) *The Ascension* (B. 11), engraving after Raffaellino da Reggio, 1581



Xanfan from Collin de Plancy's *Dictionnaire Infernal*

A demon of the second rank, he rebelled with Satan. He is said to have an inventive mind, it was Xanfan's idea to set fire to heaven before he and the other fallen were cast out.



Pen speke þe hemnest kyng, in þe hillis he beholdis,
He lokis vnder his hondis and his hed heldis;
Bot soche a carful k[ny]l to his hert coldis,
So doþ þe knyf ore þe kye, þat þe knoc kelddus.
Hit bene warlaws þre þat walkyn on þis woldis.
Oure Lord wyss us þe rede-way þat al þe word weldus!
My hert fare[s] fore freȝt as flagge when hit foldus,
Vche fyngyr of my hond fore ferdchip hit feldus.
Fers am I ferd of oure fare;
Fle we ful fast þer-fore.
Can Y no cownsel bot care.
Pese dewyls wil do vs to dare,
Fore drede lest þai duttyn vche a dore.





"Then speaks the last king, he looks in the hills / He looks under his hands and holds his head; / But a dreadful blow goes cold to his heart / Like the knife or the key, that chills the knuckle. / These are three demons that walk on these hills / May our Lord, who rules all the world, show us the quickest way out! / My heart bends with fright like a reed, / Each finger of my hand grows weak with fear. / I'm forcefully afraid of our fate; / Let us quickly flee, therefore. / I can give no counsel but worry. / These devils will make us cower / For dread lest they shut each escape."

De Tribus Regibus Mortuis (The Three Living and the Three Dead) is a poem written in 15th century Middle English; (found in the manuscript MS. Douce 302).



Henricus van Santen. *Die collacē vander eewaerdigē*
Antwerp: Henrick Eckert van Homberch, ca. 1510. Rosenwald Collection

*S*ecundum
apocalypsin
et figuris



Dürer, *Apocaliptis cum figuris / The Apocalypse with illustrations*
(Bartsch 60, Strauss 158, Meder 163). Original woodcut, 1511



Protestants and Jews accused by the Inquisition of heresy and witchcraft
From a contemporary woodcut, Nuremberg, 1493



Dives in Hell
Jean Dupré's *Horae*, 1488-90



Weighing of souls by the Archangel Michael
Xylographic page from *Ars Moriendi*, printed by Johann Weissenburger, Landshut, 1514

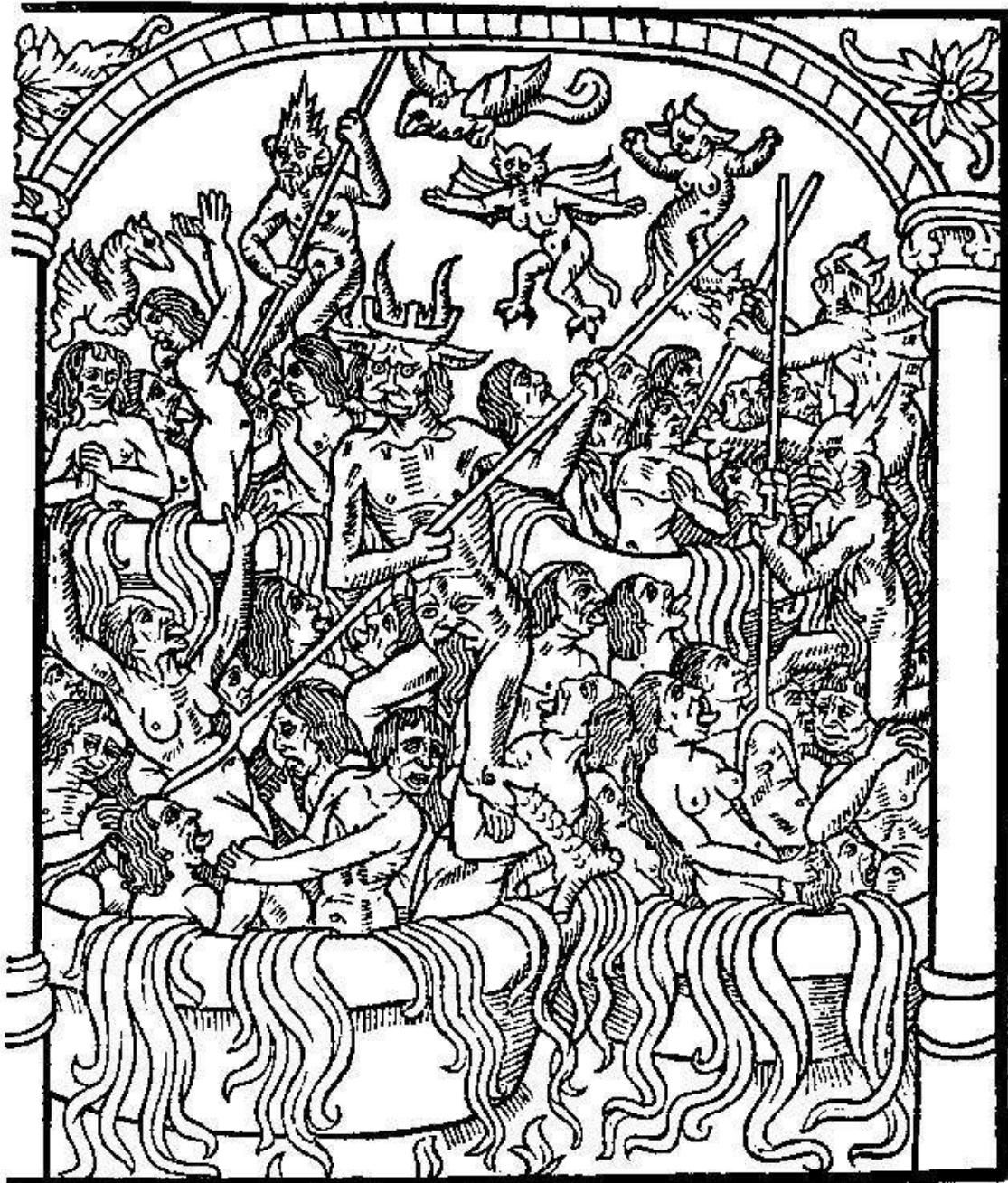


The souls of sinners delivered into the mouth of Hell
Opera, engraved and printed by Giovanni Andrea Vavassore, Venice, 1510



The demonic hordes of Hell catching the souls of sinners

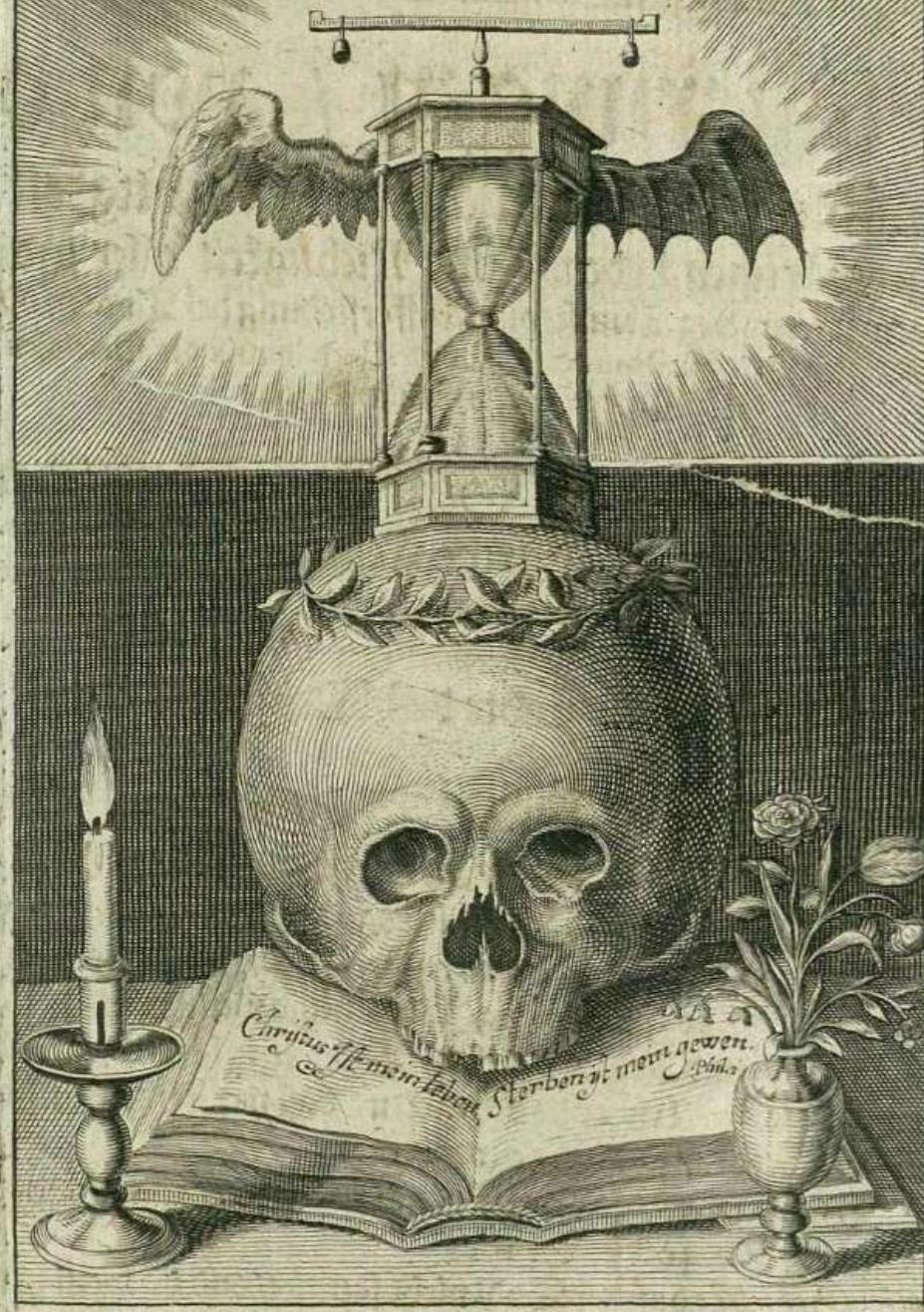
From *Warning vor der falschen lieb dieser werlf*, printed by Peter Wagner, Nuremberg, 1495



Infernal punishment for the Seven Deadly Sins: the greedy are put into cauldrons of boiling oil
From *Le grant calendrier des Bergiers*, printed by Nicolas le Rouge, Troyes, 1496

Malgré

MEMENTO MORI.



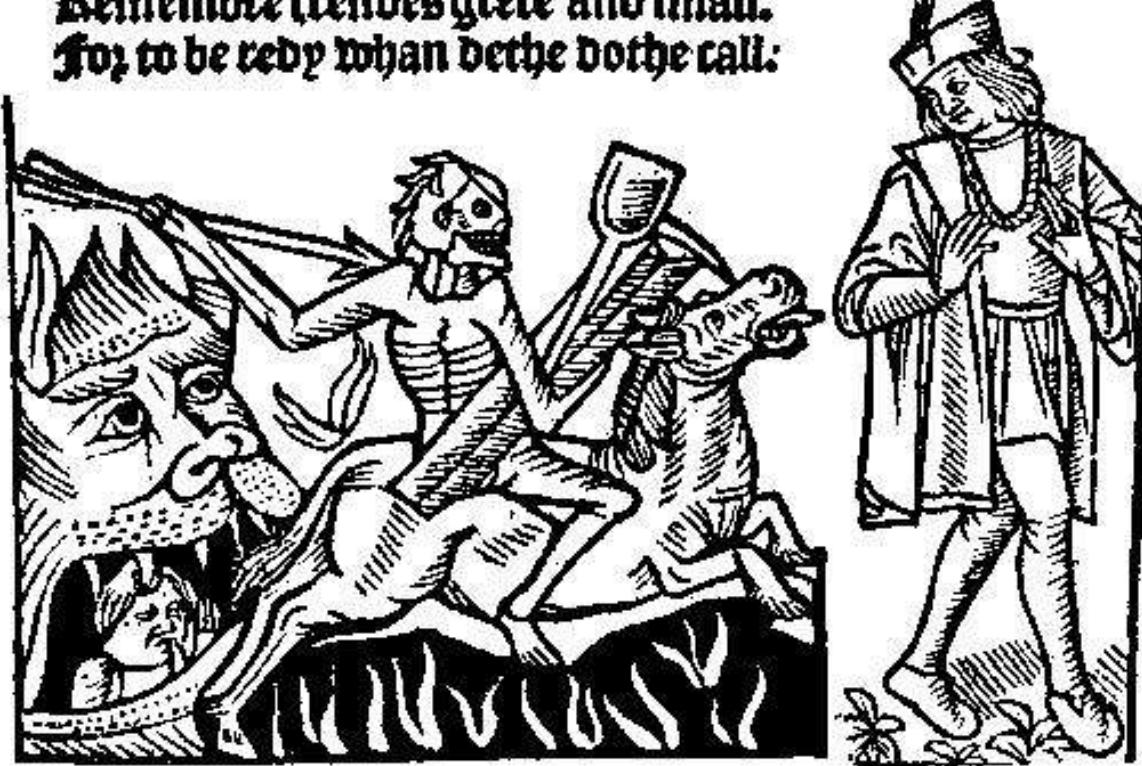
FINIS CORONAT OPVS

*Christus ist mein Leben, Sterben ist mein Gewen
For to me to live is Christ and to die is gain – Philippians 1:21*





Remembre frendes grete and small.
For to be redy whan bethe dothe call:



Death leaving the mouth of Hell and hunting a victim

The Boke named the Royal, printed by Wynkyn de Worde for William Caxton, London, 1507

a prayer

O my Lord! Grant me firmness in faith & direction.
Assist me in being Grateful to Thee & in Adoring Thee in every good way.
I ask Thee for an innocent heart, which shall not incline to wickedness.
I ask Thee for a true tongue.
I pray Thee to defend me from that vice which Thou Knowest,
& for forgiveness of those faults which Thou Knowest.
O my Defender! assist me in Remembering Thee & being Grateful to Thee,
& in Worshipping Thee with an excess of my strength.
Forgive me out of Thy Loving Kindness, & have Mercy on me; for verily
Thou Art the Forgiver of offences & the Bestower of Blessings on Thy servants.

Forgive me Lord of lords of mankind - pity a poor sinner.
Forgive me King of kings of mankind - pity a poor beggar.
Forgive me GOD of gods of mankind against the mischief of every sneaking whisperer,
the accuser, who whispers into the minds of Thine Chosen People, the Faithful
& the True Believers

Osanna

Osanna

Osanna

Kodesh

Kodesh

Kodesh

Amen

Amen Amen

GRACE AND PEACE BE WITH YOU



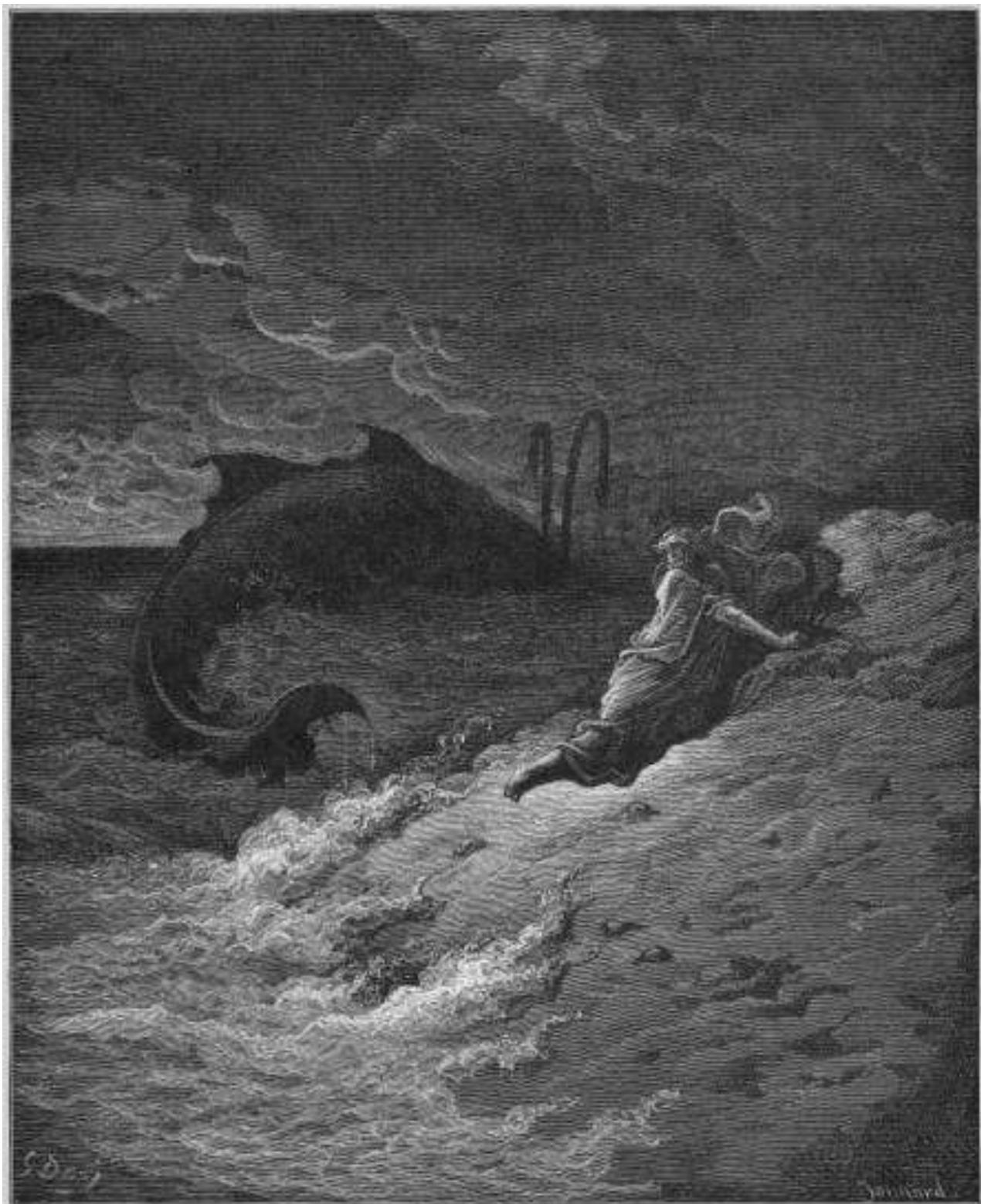


"Beelzebub and them that are with him shoot
arrows."

From John Bunyan's *The Pilgrim's Progress* (1678)



"He turned to wave 'farewell' with mailed hand,
And then rode blithely down the sunlit land."



JONAH CAST FORTH BY THE WHALE

And the Lord spake unto the fish; and it vomited out Jonah upon the dry land
... (Jonah 2: 10) **(211)**